MATERIALS FOR A DICTIONARY OF THE PRAJÑĀPĀRAMITĀ LITERATURE

by

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PREFACE

The typescript of this "Dictionary" was first completed in 1954, and at that time contained approximately 8,600 Sanskrit terms. For a time it was intended to publish this work as volume 27 of Prof. Raghu Vira's *Śatapiṭaka*, but the intention could not be carried out because Dr. Lokesh Chandra could not obtain the necessary type. No single individual can, I think, be expected to produce a perfect and final dictionary of these vast and varied texts, and so I have decided to re-issue the old version with many corrections and additions, though only too well aware of the gaps, mistakes and oversights which the text still contains. Nevertheless, what I have done will provide a good foundation for others to build on.

The dictionary is complete only where it reproduces four separate indices, two of them printed, and two unprinted. They are (1) my index to AA (1954) (1,300 words), and (2) that to R (1960) (1,600 words). The first has been left as it stands (although according to the late Prof. F. W. Thomas it could do with some revision), whereas the second has been corrected as a result of Prof. F. Edgerton's often valid criticisms in IIJ v, 1961, pp. 1–18. The two unpublished indices cover (3) the *bhūmi* chapter of the Large Sutra (P 214–225=S x 1454–1473), based on the readings of the edition which Prof. E. Lamotte and myself prepared in 1950, and (4) chapters 55–70 of Ad, corresponding to the fifth *abhisamaya*, which I published in Rome in 1962.

Apart from that the dictionary covers only those words which seemed to me particularly significant, and the choice must often look rather arbitrary. My main purpose has been to make my translations of these texts as accurate and uniform as possible. In consequence,

I have endeavoured to note everywhere the rendering which I have actually adopted. In the 1954 version the English equivalents were those of the typescripts then in existence. The printed translations which have appeared over the last ten years often differ from the original typescripts, and I have made some efforts to bring the dictionary up to date in this respect, although I have been remiss in checking some of the passages where the issue seemed to be merely one of style. Another weakness lies in that it took me some time to realize the importance of giving whole compounds and phrases. They are thus rather poorly represented in the material taken from A, which formed the starting point of this collection.

The headlines of the revised P, which are based on the AA, have, incidentally, not been included. Their systematic exclusion was probably a mistake.

In the absence of a printed edition of *abhisamayas* II–IV and VI–VIII of the Large Sutra my notation of the entries concerning those parts leaves much to be desired, and is apt to be chaotic, owing to the variety of the materials which gradually became available over the last twenty years. Once I have succeeded in editing the Gilgit Ms of the *Prajñāpāramitā*, but not before, can the present confusion be cleared up by reference to a printed standard text. Where folios appear with capitals behind their figures, e.g., 143A, this indicates that the folios in question are hypothetical in the sense that they are missing in the standard Ms employed, and that their contents have been filled in from other documents.

Three sources of possible confusion concerning the *Pañcaviṃśatisāhasrikā* must still be mentioned: (1) The first part of the *revised* version (PPL 42) is quoted after N. Dutt, whose edition ends at page 269. But the Ms Cambridge Add. 1628 begins its second *abhisamaya* at folio 200b6. If an entry refers to *Dutt*, it therefore gives P 246, P 247, etc. But if it refers to the *Ms.*, it appears as either P f. 246, P f. 246a, or as P 246a, etc. (2) The Gilgit Ms of the Large *Prajñāpāramitā*, now in New Delhi, contains a large part of the *unrevised* version of P (PPL 40), and the references to that are noted as P-ND-f. (3) An explanation is needed of the usage with regard to the very difficult and largely incomprehensible

esoteric terminology employed in describing the *samādhis* of a Bodhisattva (P 198–203). Here an entry like, "P 201 (61)=S (83)" means: "P page 201, *samādhi* no. (61), according to the numbering of my 1961 translation (pp. 132–7); and this corresponds to *samādhi* no. (83) in S, though *not* in the Sanskrit, but in the *Tibetan* version, as edited by P. Ghosha (PPL 37)".

Very common words are followed by—, to indicate that they occur *passim.*

Buddhist Sanskrit words are generally followed by a colon. In the re-typing this rule, adopted before Edgerton's dictionary was published, has not been consistently carried out, and it might now be well to abolish it altogether.

A star * indicates that at that passage the Tibetan translation used the Tibetan equivalent which follows the Sanskrit word. The Tibetan equivalent which follows after a passage applies equally to all the passages which precede it as long as they are separated by commas.

Where the English equivalent is placed in brackets, it means that it would be an adequate rendering, but does not actually occur in the printed translations. In fact the brackets correspond to "not trsl."

The order of the words is roughly that adopted by Monier Williams, and it would have been different if the Sanskrit had been printed in Devanagari. Generally speaking, words derived from the same root are grouped together, and *dhyāyi*, for instance, precedes *dhyāmī.*

When the proofs arrived I was, as it so happened, separated by thousands of miles from my books and manuscripts, and a certain number of typing errors must have remained undetected. There would have been many more minor errors in this vocabulary had it not been for the devoted, skilful and time-consuming help of my friend and colleague at the University of Washington, Professor Leon Hurvitz. In view of the uncertainties of Tibetan orthography I was also fortunate in being able to discuss hundreds of words with the third Dezhung Rinpoche, who has patiently eliminated a good many scribal errors. For the rest, over the last twenty years nearly everybody connected with Buddhist studies has, in some way or other, helped me with my work, and I therefore herewith discharge my collective gratitude without mentioning

any further names. The whole enterprise began in 1936 when I discovered the third volume of D. T. Suzuki's "Essays in Zen Buddhism", and it has kept me fairly busy ever since. It is therefore most fitting that this inventory of the main *Prajñāpāramitā* terms should now have been published by the Suzuki Research Foundation, whose staff I must thank for their meticulous attention to detail and for their unswerving concern for scholarly standards. How I would have wished for the old Master himself to have seen this minor by-product of his life-long labours on behalf of Mahayana Buddhism!

Seattle, Washington
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Here is a list of the **Abbreviations** used. The full bibliographical references can be found in my The Prajñāpāramitā Literature, 1960 (=PPL).

A	=Aṣṭasāhasrikā. The pages are those of R. Mitra, the text that of U. Wogihara. PPL 51
AA	=Abhisamayālaṅkāra, ed. U. Wogihara, PPL 44
AAA	=Abhisamayālaṅkārālokā, ed. U. Wogihara, PPL 55
Ad	=Aṣṭādaśasāhasrikā, ed. E. Conze, SOR xxvi, 1962 (5th *abhisamaya*)
Ad	=Ms Stein Ch. 0079, PPL 46. This should have been differentiated from the Gilgit Ms edited by Conze, but that has not been done. Fortunately the references to the Stein Ms are very few.
Ad-ND	=New Delhi Ms of Ad, PPL 45
Adhy.	=Adhyardhaśatikā, ed. S. Toganoo, PPL 79
AK	=Abhidharmakośa, by Vasubandhu, trad. L. de la Vallée Poussin, 6 vols, 1923 sq.
Bcv	=Bodhicaryāvatāra
Bcv-p	=Bodhicaryāvatārapañjikā, ed. Bibliotheca Indica, 1901–14
bs-a	=bodhisattva
C	=Calcutta Ms of R, PPL 57
ch	=occurs in chapter-heading
cn	=connected
cr	=corresponds
cy	=commentary
cy-J	=commentary to Jātaka
D(a)	=Daśasāhasrikā, restored by Sten Konow, PPL 50
Dbh	=Daśabhūmikasūtra
Divy	=Divyāvadāna
D.N.	=Dīgha Nikāya
E	=F. Edgerton, Buddhist Hybrid Sanskrit Dictionary, 1963
ed	=Printed edition
EJTh	=E. J. Thomas, The Perfection of Wisdom, 1952
H	=Haribhadra, AAA, PPL 55

Hr	=Hṛdaya, ed. E. Conze, PPL 71
Interl.	=Interlocutor
J	=Wogihara's edition of AAA
J	=H. A. Jaeschke, A Tibetan-English Dictionary
JAOS	=Journal of the American Oriental Society
K	=Kauśika, ed. E. Conze, PPL 82
Ku	=Kumārajīva
l.	=line
LC	=Lokesh Chandra, Tibetan-Sanskrit Dictionary
LV	=Lalitavistara
M	=Mitra, ed. A
MCB	=Mélanges Chinois et Bouddhiques
M.N.	=Majjhima Nikāya
Mhv	=Mahāvastu, ed. E. Senart, 3 vols, 1882–97
Mhvy	=Mahāvyutpatti, ed. Sakaki, 2 vols, 1926–8
MM	=Max Müller
Mpp-s	=Mahāprajñāpāramitāśāstra, trad. E. Lamotte, PPL 41
Nag	=Mpp-s
O	=Obermiller's text of R
P	=revised Pañcaviṃśatisāhasrikā, ed. N. Dutt (PPL 42), and then Cambridge Add. 1628
Ms P of V	=Pargiter's Ms, PPL 64–5
p	=unrevised P in Tibetan
P-ND	=unrevised P, Gilgit Ms at New Delhi, PPL 40
P-p	=fragments of P-T printed in Kajiyoshi, PPL 91
Pr	=Prasannapadā, Tib., in J. W. de Jong, Cinq chapitres de la Prasannapadā, 1949
P-T	=Ms of revised P in Tokyo University Library
PvA	=Petavatthu Aṭṭhakathā
pw	=perfection of wisdom
PW	=E. Conze, The Large Sutra on Perfect Wisdom, 1961–4
R	=Ratnaguṇasaṃcayagāthā, ed. Obermiller-Conze, PPL 57 (+corrections in IIJ iv 1)
S	=Śatasāhasrikā, ed. P. Ghosha (PPL 37), and Cambridge Add. 1630–2

Sa	=Saptaśatikā, ed. J. Masuda, pp. 185-241; ed. G. Tucci, fol., 23b–43a (+my corrections from the Tib.), PPL 63
Śi	=Śikṣāsamuccaya, by Śāntideva, ed. C. Bendall, 1902
S.N.	=Saṃyutta Nikāya
Sn-A	=Suttanipāta Aṭṭhakathā
SP, or, SaPu	=Saddharmapuṇḍarīka, ed. U. Wogihara and C. Tsuchida, 1933-5
StK	=Sten Konow
Su	=Suvikrāntavikrāmiparipṛcchā, ed. R. Hikata, PPL 60
Sukh	=Sukhāvatīvyūha
Sv	=Svalpākṣarā, ed. E. Conze, PPL 80
T	=Tibetan, or =Taishō Daizokyō
Ti(b)-	=no equivalent could be found in the Tibetan
Ti(b):	=the Tibetan equivalent does not seem to agree and may presuppose a different text
V	=Vajracchedikā, ed. E. Conze, PPL 64
VM	=Visuddhimagga, ed. H. C. Warren, 1950, or uebs. Nyanatiloka, 1952
V.R., or VR	=Variant Reading(s)
W, or, Wog	=Wogihara
Wa	=M. Walleser, uebs. V and part of A, PPL 52

A

aṃsa, shoulder, P 6

akaniṣṭha-ga, one who has gone to the Akaniṣṭha Gods, AA i 23, *'og min 'gro*

akaniṣṭhā (devā), Highest Gods, P 33, 35, 65–68, 96

a-kampanīyatā, unshakable, P 533b, *mi gYo shiṅ śin-tu brtan-pa*

a-kampya, unshakable, P 171, Su ii 24a

a-karaṇī, does nothing about, A vii 170 (V. R. agrakarī; so also H)

akaraṇīya, not something to be done, Su i 13a; Sa 33a, *bgyi-ba ma mchis -pa*

akaraṇīyatva, there is nothing to be done, Sa 33b

a-karitva, not painted in, R vii 2, *ma bris-par*; without having been furthered, R xi 2, *ma byas-par*

a-karmaka, one who does not perform good works, P 552

a-kalpatva, absence of thought-construction, AA iii 14, *mi rtog ñid*

akalpanatā, not being fashioned, A xxxi 525; he does not construct, S, *rtog-pa med-pas* (om. P 169)

akalpanatām-avikalpanatāṃ copadāya, in the sense that he does not construct or discriminate, P 164 (S–)

akalpanā, should not be constructed, AA iv 60, *mi rtog-pa*

akalpanā-avikalpanatām-upādāya, S 1263, *rtog-pa med ciṅ rnam-par rtog-pa med-pa'i phyir*=P 169 avikalpanatām anavakalpanatām copādāya

a-kalpika, improper, Sa 227

a-kalpita, indiscriminate, Su i 16b; Su vi 65b, *rnam-par mi rtog-pa (yin-pas)*

a-kalmaṣa, pure, A xxiii 412, *'dres-mar ma gyur-pa*; P 506, 512, 518, 564

a-kāṅkṣaṇa, no hesitation, AA iv 41, *som-ñi med*

a-kāntatva, disagreeable(ness), A xxiv 419, Ad 224a, *mi sdug-pa*

a-kāma-kāra, what causes displeasure, R xxx 13, *dbaṅ med gnon* (Add)

a-kāra, without effort, AA i 23, *byed min*

a-kāraka, which does nothing, A ix 205, *byed-pa-po* (*ma mchis-pa*); without an agent, Ad 256b, Ti: *'gyur-ba med-pa*, P 297

akārika inactive, P 286b

a-kāla, out of season, A xxxi 517

akiṃcit-samartha, incapable of doing anything, Ad 243b, *nus-pa cuṅ-zad kyaṅ med-la*; Ad 258b, 259a, *byed-pa'i mthu med ciṅ*

a-kilāsitā, tireless(ness), A v 104,=anālasyena H

akilāsin, untiring, A xi 244 (=P 319 B b), *sñom-las med-par*

a-kuṭila, not crooked, Su iv 54b, *gya-gyu med-pa*

akuṭilatā, free from crookedness, A xvii 327, *yathā-bhūta-vāditvād* H

a-kuto-bhaya, one who gives courage, A iv 98

a-kupya; *mi bsgyur-ba*; Sa 27a; 'of genuine gold', and, 'stand up to any test (when threatened with disturbance by outside forces)'

a-kuśala, unwholesome. A—. *mi dge-ba.* S 93 (P–), S 1456=P 215, S 1464 =P 221. R xxv 3, *dge-ba ma yin*

a-kusīda; *le-lo med-pa*; free from sloth, A xxiii 413*; not lazy, Ad 247b*

a-kuhaka, not a trickster, P 4

a-kūṭastha, overtowering immobility, A xix 355; not unmoved, P 195 sq., *mi rtag*, P 252

cf. H 724, 10–11: a-kāra-praśleṣād akūṭasthā-anityā mā bhūt. api tu nityā kūṭasthā tathatā syād iti kim manyase.

a-kūṭasthatā, it does not stray away from (lit. immobility), A vii 171, H: kūṭaḥ sāmagrī. tatra tiṣṭhato hetu-pratyaya-janyo bhāvas tathoktaḥ. tat-pratiṣedhād akūṭasthatām upādāya.

a-kṛta, not made, A i 21 (kāraka-hetor abhāvād H), viii 193, *ma byas-pa*, xii 275 (kāraka-hetor asattvād H), xv 297; Sa 33a, *ma bgyis-pa*; 34a; P 191; Ad 251a, *ma byas-pa; ma bgyis-pa.* -unmade, A viii 193, xvi 307; Sa 27a, *mi bgyis te*, and, *ma byas-pa*; Su iv 50a, *ma bgyis-pa.* —cf. H 565

akṛtakatva, the fact that has not been made an agent, AA iv 20, *byed med*

akṛta-jña, without gratitude, Su i 4b

a-kṛtta, without damage, A xvi 311 (ed. akṛta)

a-koṭi, no-limit, Su i 11b; absence of a limit, A xix 364

a-koṭika, without limit, Su i 11b

a-kopanā, immovability, S 1410 (P–), *'tshig-pa med-pa*; S 1411 (P–), *'khrug-pa med-pa*; undisturbed, AA iv 8, *rnam-par 'khrug med*

a-kopanīya, unshakable, Sa 34b

a-kopita, unshaken, P 526, *'khrug-pa med-pa*

a-kopya, cannot be shaken by outside factors, A xxix 479

akopya-dharma, steadfast in character, R xv 5, *mi 'khrugs chos-can*

a-kopyatā, the fact that cannot be shaken by outside factors, A xxix 478, *'khrug-pa med-pa*; H: ekakṣaṇa-abhisambodhaṃ praty anyathā-kartum aśakyatvena-akopyatvād rūpādīnām

a-kovidu, not conversant with, R vii 1, *ma śes*

a-kauṭilya, no crookedness, AA iv 43, *gya-gyu med*

a-kauśalya, carelessness, Su ii 23a, *mi mkhas-pa*

akriyāsamartha, incapable of doing anything, Ad 235b, *bya-ba-la mthu med-pa*

akṣa, faculties, AA i 67, *dbaṅ-po*

akṣa-ga, show up, AA iv 21, *mṅon-sum mdzad*

a-kṣaṇa, untoward moments, R xxxii 2, *mi khom*; unfortunate rebirth, A xxx 483, xxxii 527; inauspicious rebirth, AA iv 40, *mi dal*; Ad 254b, *mi khom-pa*; place of untoward rebirth, P 8, S 110 (P–); unpropitious circumstances, Ad 258a, *mi khom-pa*

akṣaṇa-prāpta, one who has chosen an unfortunate rebirth, Su vi 89b; have acquired unfortunate rebirths, A xxii 403, *mi khom-par gyur-pa*

akṣata, unhurt, A xiv 286; xx 273, akṣato 'nupahatas. kāya-citta-pīḍā-rahitatvād H; S xviii 280a; R xiv 8, *ma rmas*; not bent, AA viii 25, *ma rñoṅs*

a-kṣaya, inextinguishable, A vi 149, xii 258, 272, xxv 424, Sa 33a; P 200=S *zad mi śes-pa*; non-extinction, A xii 257, xxviii 469; R xxviii 7, *zad-pa med-pa*; Sa 27b; AA iv 15, *mi zad-pa*; P 200=S *zad mi śes-pa*; inexhaustible, A xviii 347, xxxviii 464; 466: kṣaya-abhāvād akṣaya-jñāna-svabhāvā mahā-bodhiḥ prajñāpāramitā H; 468; Sa 33a *mi bas-pa*; Ad 236b, *mi zad-pa*; unfailing, P 24=S 73

akṣaya-koṭi, the limit of non-extinction, Su i 17b

akṣaya-dharma-yogatā, linked to the inexhaustible dharma, A ix 105, *mi bas-pa'i chos daṅ ldan-pa*

akṣayatā, inextinction, A xii 258; non-extinction, Su i 11a

akṣayatva, inextinguishability, A xii 271, xxviii 467–8; absence of extinction, AA viii 11, *zad-pa med-pa*

akṣara; *yi-ge*; letter, A viii 199, ix 200, xi 240, xxxii 527–8; S 1455=P 215*; P 201–2=S*; syllable, S iv 567, A xxviii 461*; word, K*; speech, P 202=S*; imperishable, Adhy. 7, *yi-ge* (?)

akṣara-pada-vyañjana, letters, syllables and words, Ad 234a, *yi-ge daṅ tshig daṅ tshig-'bru*

akṣara-samatā, the sameness of all letters and syllables, S 1450, *yi-ge mñam-pa ñid*

a-kṣāma, does not hang down, AA viii 25, *phyaṅ ñe-ba*

akṣi-gūthaka, oozing of the eye, P 205

akṣi-roga, disease in the eye, A iv 97, śūla-ādi H

akṣitā, the eyes, AA viii 29, Tib.-, =nayanatā

a-kṣīṇa, unexhausted, A vii 180; not extinguished, A xii 257; do not cease to exist in the sense of momentary disappearance; H; cf. avikṣīṇa

a-kṣuṇṇa; *thogs-pa med-par*; S 110 (P–) (=akṣūṇa, not faulty, E).

akṣobhaṇatā; *'khrug-pa med-pa*; imperturbability, P 18=S 56*; S 92*=P 26 akṣobha-anabhikṣobhaṇa; P 89

akṣobhya, imperturbable, A xxviii 465; R xv 4, *mi 'khrugs*; Su ii 24a, vii 107b

Akṣobhya, Name of a Tathāgata, A xix 366–7; xxvii 450–2, xxviii 464a, *mi bskyod-pa*; A xxviii 465, 474; P 91; Ad 231a, 235a, *mi 'khrugs-pa*

a-khaṇḍa, unbroken, A xxiii 412, *ma ñams-pa*; R xxxi 1, *ñams-pa med*; P 506, 512, 518

a-khiḷa, amenable, R xvi 6, *tha-ba med ciṅ*

a-gata, not gone, A xvi 307

a-gati, without a resort, AA iv 30, *'gro med*; cannot do anything, Su vii 111b, 113a; (this is) no route (to), Su ii 19b, 20a, vi 92a, vii 113a

a-gatika, not gone, A vi 162, xv 297–8; no access, Ad 233a, *gnas ma legs-pa'i*; do not go away, A xii 263.; without resort, A xxvii 449

a-gatitā, it does not go, A ix 205

a-gamana, does not go away, A ix 205 (=P 297), *'gro-ba ma mchis-pa*

a-gamanatā, fact that does not go, A ix 205; not going, A xv 304

a-gaveṣan, without striving, A x 229

agahana, untangled, Su iv 54b

agāra, house, A xvii 332-3, xviii 343

a-guṇa-saṃskṛta, conditioned by the absence of virtuous qualities, Sa 26b

a-gṛddha, without eagerness, A xvii 333

a-gṛhīta, not seized, Ad 244b, *ma bzuṅ*

a-gṛhṇamāno, not get hold of, R xiv 2, *mi 'dzin-pa*

a-gocara, no-range, Sa 34a

a-gaurava, lack of respect, A iv 94

a-gauravatā, lack of respect, A vii 178

agauravatva, lack of respect, R iv 2, *mi gus*

agni; *me*; fire, R i 22*, ix 1*, xxix 13*, xxx 11*; P 27=S 81;-live coals, R xxx 10, *me mdag*

agni-khadā, fire pit, S 280b=P-p. 171

agni-dāha, conflagration, A xx 383, *mes tshig-pa*; huge conflagration, Ad 215b, *me śor-ba(r)*

agnidāhe vartamāne, a huge conflagration spreading, A xx 381, *'brog me śor-ba'i gnod-pa*

agni-skandha, mass of fire, R xx 23, Ad 216a, *me-yi (me'i) phuṅ-po*; P 83, 186

agra, foremost, A vi 135, 138, 155, xxvii 456, xxviii 466; R i 17, xiv 6, xix 2, xxvii 7, 9, xxviii 2, *mchog*; P 93; Su vii 108; supreme, Sa 204, R xx 4; (so) superior, Sa 204, A xi 250; very fine, R xxii 12, *mchog*; best, R xxviii 1, *mchog*; xxix 2, *dam-pa*; V 14a; top, Sa 226; highest, P 58=S 264; beginning, P 196

agra-kārin, most excellent are all her works, A vii 170; she does her utmost to, P 270

agra-dharma-gata, Highest Dharmas, AA ii 5, *chos-kyi mchog-tu 'gyur*

agra-dharmatā, Highest Dharmas, A ii 10, *chos-kyi mchog*

agra-dharmā, Highest Dharmas, AA iv 37, 45, *chos mchog (rnams)*

agratas, in front of, Sa 236; K. *mchog-tu (gyur to)*

agrato gacchati, precedes, Ad (243A), *mdun-du 'gro shiṅ*

agratā, the highest (possible degree of perfection), A i 18; xxv 431, *mchog (-tu)*, xxvii 456; Ad 226a, *mchog-tu 'gyur-ba*; H to A i 18: agratāṃ kārayiṣyati:-sarva-sattva-agratā-citta-mahattvaṃ tad-uddeśensa pravṛttatvād adhigamya paścāt tat-prāptu-kāmānāṃ sattvānām

agratāṃ dharma-deśanā-ādinā· niṣpādayiṣyati. superiority, Sa 204–5; highest possible state, AA i 42, *mchog-ñid*; heights, Su vii 107b; foremost P 123=S 503; A i 6, 20, 30; P 145; in the first rank, P 263

agratā(ṃ kārayati), cause to achieve the highest, P 169=S vii 1263, *phul byed-par ('gyur-bas)*

agratu (=**agratām**), summit, R xxvii 9, *mchog-tu*

agratva, foremost, A xxv 431

a-grahaṇatā, absence of seizing on, S x 1463=P 220, *'dzin-pa med-pa*

a-grāhya, what cannot be seized, A xii 259, P f. 243D; not to be seized, A i 26; V 7, *gzuṅ-du ma mchis*; Su iv 55b, *gzuṅ-du med ciṅ*; what cannot be grasped, A xii 268, xxviii 465; unseizable, Ad 235b, *bzuṅ-ba med-pa*; ungraspable, P 559, 562

a-grāhyatā, (fact that) cannot be seized (upon), A ix 205 (=P 297), *gzuṅ-ba ma mchis-pa*; Su vi 83a, *gzuṅ-du med-pa*

a-grāhyatva, (the fact that) they cannot be seized upon, Sa 204; P 292b

agrya, foremost, Adhy. 9, 11, Ad 244a, *mchog*; Sa 238

agha, misfortune, Su i 9a; P 201, *sdig-pa*

aṅkita, adorned, AA viii 15, *brgyan*

aṅkura, sprout, R v 5, *myu-gu* (ed. aṅkara)

aṅga, limb, A xx 271, AA iv 47, viii 38, *yan-lag*; P 181, 264

aṅga-pratyaṅga, all his limbs, P 514

aṅga-pratyaṅgāni, all his limbs; P 507; P 527a, *yan-lag daṅ ñiṅ lag*

aṅgatā, limbs, AA viii 25, *yan-lag*

-aṅgika, limbed, A xxx 486

aṅguli, (toes and) fingers, AA viii 13, 14, 21, *sor(-mo)*

aṅguli-parvāgra, tip of the joint of the finger, P 27 (=S 82?)

a-cakṣuṣka, without eyes, Ad 251a, Ti.–

a-cakṣuṣman, blind, Su ii 23a

a-cakṣus, eye-less, R vii 1, *mig med*; no-eye, P 87

a-caraṇam, no-coursing, R i 12, *spyod med*

a-cari, non-coursing, P 471a

a-caritāvin, one who has not practised, A x 209, 210, *spyod-pa daṅ mi ldan-pa*

a-caryā, no-coursing, Su i 15b

a-cala; *gYo-ba med-pa*; immobility, A xv 298; unshakable, P 201=S*;

immovable, Su ii 24a; P 230 (bhūmi); do not move about, P 239; immobile K*; mountain, AA i 19, *ri*

acalam, immovably, Su vii 106a

a-calatva, immobility, K, *gYo-ba med-pa*; Ad 229, Ti.-

acalanatā, immobility, A xxxi 525, *gYo-ba med-pa ñid* (Pr)

a-calita, unshakable, A ix 206 (=bhraṃśa-abhāvo H) (=P 297b) *mi gYo-ba*; R xv 5, *gYo-ba med*; does not move, A xxxi 512; has not started off, P 228=S 1491 acālya

acalitā, P 201=S acalān, *gYo-ba med-par*

a-cāriṇīḥ(?), non-coursing, Sa 40b, *spyod-pa med-pa*

acālya-yogena, in consequence of the fact that it cannot be moved about, P 229

a-citta, no thought, A i 5, 6, 19, Su i 17a, P 85, S iii 495 (=A)=P 122

acitta-āvaraṇa, absence of thought-coverings, Hr, *sems-la sgrib-pa med ciṅ.* cf. IHQ 9, 1933, p. 706

a-cittatā, (state of) absence of thought, A i 5, 6, P 122=S 495; no-thoughthood, A i 19

a-cittatva, no-thoughthood, A i 19; it is no-thought, P 174=S 1292

a-cintya; *bsam-gyis mi khyab-pa*; unthinkable, A iii 71, 81, viii 193, x 219–20, xiii 277 sq., xxii 402, xxviii 465; V 15b*, 16c*; Sa 203, 210–11, 225, 234–6, 238, 240, 23b sq.*, 34b; K*; AA iv 10*, 22–24*; P 266; inconceivable, A iii 74 (-jñānam)

acintya-dhātu, unthinkable element, Sa 238–9, 25b

acintya-acintya, quite unthinkable, A vi 135

acintyatā, unthinkability, A i 32, xiii 280; xxxi 526, *bsam-gyis mi khyab-pa ñid*; Sa 200, 235, 30b; P 85–88

acintyatva, unthinkable, K, *bsam-gyis mi khyab-pa*; unthinkability, AA iii 6, *bsam mi khyab-pa*

a-cira, but lately, A xiv 286

acira-yāna-samprasthita, one who has but recently set out in the vehicle, A xxi 386, 395, *theg-pa-la shugs-nas yun riṅ-por ma lon-pa*

acchaṭāntara, time of a finger-snap, Ad 235a, Tib.-

acchaṭāmātram, the time of a finger-snap, Su vi 91b

acchaṭā-saṃghāta-mātrakam, it lasts no longer than a finger-snap, A xi 246(cy); xxv 432, *se-gol gtogs-pa* (*srid-du*); xxviii 473–4

acchaṭā-saṃghāta-mātra, even for the time of a finger-snap, P 220=S 1463, *se-gol gtogs-par tsam*

(antaśa) acchaṭāsaṃghātamātram, even for the time of a finger-snap, Ad 248a, (*tha-na*) *se-gol gtogs-pa tsam shig*

acchandika, not zealous, A xi 245, *mi 'dod na*

acchambhi, fearlessly, R xii 6, *'jigs med-pa*

acchambhin, fearless, K, *bag tsha-ba med-pa*

acchambhitatā, fearlessness, K, *bag tsha-ba med-pa*

a-cchidra, flawless, A xxiii 412, *skyon med-pa* (cf. H 807, 3); P 506, 512, 518, 564

acchidra-samādāna, who gives his undivided attentions to his task, A x 222,=akhaṇḍita-prajñāpāramitā-paṭhana-ādi-samādānasya H, *yi dam mi ñams-pa'i*

a-cchinna, not cut apart, R viii 1, *gcad-du med*; A viii 186, *ma chad-pa*; P 277

a-chinnatā, not cut apart, AA ii 29, *bcad-du med-pa*

a-cyuta, imperishable, R xxx 7, *mi ñams*; P 4; P 21=S 65, *ma ñams-pa*

a-cyuti, no decease, Su iii 28a, *'chi- 'pho-ba yaṅ ma yin*

a-janita, not generated, Sa 27a, *ma bskyed-pa*

a-jāta, unborn, A i 11; xxix 476, *mi skye*; Sa 28a, 36b; P 137; not born, Su i 12b, *ma skyes*

ajāta-pakṣa, without any wings, A xvi 310

a-jātatva, not having been born, A xvi 307; to be unborn, Sa 37a

a-jāti, no-birth, A xv 298, xviii 341, xx 378, xxix 476, P 273; absence of birth, AA i 31, *skye med*

a-jātika, unborn, AA iv 30, *skye med*

ajātita, no-birth, P 273

a-jāna, not cognized, Su i 7a

a-jānaka, cannot be known, A xxviii 465 (+apaśyaka), Ti: *śes-pa-po*; one who does not know, A xxv 428, *mi śes-pa*; unknowable, A xii 275 (+apaśyaka), mano-vijñānena pariccheda-abhāvāt H; Ad 235b, *śes-pa med-pa*; (?) does not generate anything, A ix 205, *śes-pa-po ma mchis-pa*; without a cognizer, P 297

a-jānan, not knowing, A i 15, xvi 312; without knowing, xi 236, *mi śes śiṅ*

a-jānanā, non-knowledge, Su iii 26b, *mi śes*

a-jānamāna, in his ignorance, R xi 4, *mi śes*; which cannot be cognized, Sa 32b, *śes-pa ma lags-pa*

a-jānāna, what cannot be generated, A xxix 476, Tib. *mi śes*; not understanding, A vi 151 (anavagamāt H), xi 235; non-cognizing, Su i 6b–7b, Tib. *kun-tu rig-pa*

ajāneya, thorough-bred, Su vii 112a

ajāneya-bhūmi, level of the thorough-bred, Su vii 112a

a-jñā, non-knowledge, Su 6b, 7a; Tib. *kun-tu śes-pa*

a-jñāta, not cognized, A xx 384, *ma mkhyen-pa*; Ad 216a, *ma gsan-pa* (?); uncognized, Su i 18a

a-jñāna, non-cognition, A xxv 431, *mi śes-pa*; Su i 11a, 18a; P 86, 88

ajñānajñā, non-knowledge and knowledge, Su i 7a

a-jñeya, incognizable, P 235

añjali, cupped hands, Ad 233a, *sñim-pa*

añjali-pragrahā, their hands raised in respectful salutation, A xxviii 457

añjaliṃ kṛtvā, having saluted reverently, A xxvi 434, *sñim-par thogs te*; stretched out their folded hands, A vi 159

añjaliṃ praṇamya, bent forth his folded hands towards, Sv, *thal-mo sbyar-ba btud-nas*; P 91

aṭavī, woods, A iii 50

aṭavī-kāntāra, wild forest, A x 215, *'brog dkon-pa*; xx 372–3; Ad 218a, *'brog dgon-pa*; P 304b

aṇu; *rdul-tsam*; (the) least (thing), Sa 205, 228, 231; Su i 8a, 19a; AA iv 50*; A xii 266; P 200=S*; V 22, *cuṅ zad*

aṇu-mātra; *rdul-tsam*; least, R i 6*, vii 3*, x 1*, xix 8*, xxx 1*

aṇḍa-kośa, (egg-)shell, A xv 296

aṇḍa-ja, egg-born, V 3, *sgo-ṅa-las skyes-pa*

a-tathatā, no-Suchness, K, *de-bshin ñid ma yin-pa*

a-tandrita, undaunted, R xxii 1, 9, xxx 1, *gYel(-ba) med(-pa)*

atapā (devā), Ad f.222b, *mi gduṅ(-ba* M)

atarka, inaccessible to reasoning, Ad 222a, *brtags mi nus-pa*

atarkāvacara, engaged on incomprehensibilities, P-p. 154a, P-ND-187b

a-tarkya, incomprehensible, P-p.154a, P-ND-187b

atas, from it, A ix 202; AA v 21, *'di-la*; from that, A xv 300, xxx 482; from this, A iii 80; thence, AA iv 16, *de-la*; for that reason, A i 6;

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ati-krama, overcome, AA iv 62, (*las*) *'das-pa*

ati-kramaṇa, transcending, P 202=S *'da' -ba*

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ati-kramya, gone beyond, R xiv 1, *śin-tu 'das byas-nas*; R xiv 6, *śin-tu 'das te*; R xx 4, *rab 'das-nas*; more than, Sa 209; overpowering, Ad 216a, *'das-nas*; after rising above, A ii 36, =ullaṅghya H; having passed beyond, AA i 70, *'das-nas*; beyond, P 12; passes beyond all bounds, A xx 383, *thal te*

ati-krānta, past, R xvi 2, *'das-pa'i*; R xxii 3, xxviii 2: *'das*; passed beyond, R i 1, xx 4, *las 'das-pa*; transcended, Su i 6b; quite transcendent, Su i 13a, *śin-tu 'das-pa*; gone beyond, Hr. *śin-tu 'das-nas*; surpassing, P 84

atikrānta-viṣaya, one who has passed beyond the realm, Su vi 90a

atikrānto bhavati, getting out of, A xvii 333

ati-krāmati, pass beyond, A xx 373; S 1473, *yaṅ-dag-par 'da'*, and, *yoṅs-su 'da'*; Sa 31a; P 21=S, *'da' -bar*; S 73 (P-); pass by, A x 213; go beyond, P 437; transcends, A xvii 327, Su i 9a, P 492, 503; Ad 261a, *'da' -bar byed de*; step above, P 41=S 132; should pass above, Ad 226b, *śin-tu 'da' -bar bya ste*; passes above, Ad 233a, *-las 'da' shiṅ*; move away from, Ad (243A) *'da' -bar 'gyur*

ati-krāmayati, take away from, A xxx 496

ati-dūre, far away, A xxiv 420, *śin-tu rgyaṅ riṅ-bar*; too far away, R x 5, Tib.-

ati-nāmayati: pass (spend) his time, A xxi 392, xxii 401, xxx 484, 510

ati-puruṣa, superman, A xvii 333

ati-mananatā, contemptuousness, Ad 217b, *rlom sems daṅ brñas-pa daṅ, khyad-du gsod-pa*

atimanyate, looks down upon, Ad f.217b, *rlom sems-su byed brñas-par byed na*; 218a, 223b, *rlom sems-su byed-do* (*-ciṅ*)

ati-mahattā, exceedingly great, A i 24

atimāna, arrogance, A xx 385, *che-ba'i ṅa-rgyal*; sadṛśād ahaṃ śreyāñ chreyasā vā sadṛśa ity, H.

atireka, surpasses, P 533b, *'phags-par*

ativāhati, guides, Su vi 90b

((**ati-śikṣā** (?), superior training, R xxv 2, *lhag bslab-pa* (Text: śikṣāti

śikṣakuśalo.))

ati-snigdha, exceedingly tender, A xx 372; dayūlatvād H

atīta, past. A—.R iii 5, vi 2, xii 2. *'das*, S: *'das-pa*, V 18b; passed beyond, R xvii 4, *'das śiṅ*; gone beyond, AA iii 12, (*las*) *'das*

atīradarśī, their eyes not on the other shore, R ii 4, *ṅogs mi mthoṅ*

a-tīrṇa, not crossed, P 89; one who has not yet crossed, Ad 227a, *ma rgal-ba*

atīva, exceedingly, A xxx 503; greatly P 11

a-tula, peerless, Adhy. 15, *mtshuṅs med*

a-tulya, incomparable, A iii 71, xiii 277, 280 (def.), xxii 397; V 15b, *mtshuṅs ma med* (*de*), 16c Ti-; S 111 (P–), P 266

atulya-ga, moving incomparably, AA v 25, *mi 'drar 'gro*

atulyatā, incomparability, AA iv 24, *mi mñam*

a-tṛpta, never get tired of, Sa 194

atṛptatā, insatiable desire, P 215=S x 1455; P 219=S x 1461, *mi ṅoms-pa*; insatiableness, AA i 52, *mi ṅoms ñid*

aty-adbhuta, most lofty, Su vi 78a, *mṅon-par 'phags-pa*

aty-anta, absolute(ly), A vii 177, viii 188, ix 204–5, 207, xxix 476; Adhy. 14 *śin-tu*; AA i 9, iii 14, *śin-tu*; infinite, P 196; (cf. 3 antas at A ii 46–7; 210).

atyanta-mukta, absolutely free, Su vii 99a

atyanta-vivikta, absolutely isolated, A xxvi 439, 440

atyanta-viviktatva A vii 177 (+cy)

atyanta-viśuddha A ix 200

atyanta-viśuddhatva, absolute purity, S, *śin-tu rnam-par dag-pa* (cr. to P 162)

atyanta-viśuddhi, cf. A viii 188–190; P 229, 230

atyanta-viśuddhitā, absolute purity, P 146, 149, 150(S–), 230, 259; fact that absolutely pure, P 229

atyanta-śuddha, absolutely pure, P 43

atyanta-śūnyatā, *mtha' -las 'das-pa stoṅ-pa-ñid*; infinite emptiness, P 89, 196 (def.); S 1473*; absolute emptiness, K*

atyanta-anabhinirvṛtta A ix 204

atyanta-anabhiniviṣṭa, one absolutely does not settle down in, P 295

atyanta-anavalīnatā, cannot absolutely be cowed, A ix 207, *śin-tu ma shum-pa*

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atyanta-anupalambha (?), S x 1467, absolute non-apprehension; but Tib. atyanta-anutpannatva, *śin-tu ma skyes-pa*, P 223 atyantatayā-anutpannatvāt

atyantatayā, absolutely, A i 26, xxvi 439, xxvii 445; S x 1466, *śin-tu*; P 59 (=S 265 atyantam), 112, 150 (S–), 191, 245, 251, 260; Sa 198–9, 207, 222, 232, 39a; in an absolute sense, A iii 69; in absolute reality, A xxvii 445

atyantam, absolutely, A i 30, Su ii 20b

atyantaśaḥ=antaśaḥ; *tha-na*; Su iv 53b

atyantāya, free from the extremes, AA i 72, *mtha' -las*

aty-aya, decease, A xxxii 528

atyayena, in the course of, A xviii 343; for a; A xxviii 473: divasya-atyayena-antaśo=divasaika-paryavasānena-apy H: even for a day; after the passing away, A iii 75 (=parinirvāṇena H), x 225, *'das-nas*, Sa 29a; after the lapse of, A xxxi 524

aty-alpa, exceedingly small, A xxx 497

a-tyāga, absence of giving up, AA ii 13, *dor-ba med*

aty-āyata, too long, AA viii 27, *ha-caṅ riṅ*

aty-āścaryam, exceedingly wonderful, A xx 375

aty-utsahanatā-aparikhedaḥ: the excessive fortitude, the indefatigability, S x 1461, *spro shiṅ skyo-ba med-pa*=P 219 utsāho ap°; Ad: *mṅon-par spro shiṅ skyo-ba med-pa*

atra, therein, A—

atra-antare, during the period, P 185

a-trāṇa, defenceless, A xxvii 449

atrāṇa-bhūto, no one can save him, R vii 6, *skyabs med gyur-pa*

atha: but, A i 17, vi 142, 154, xxv 433; if, A vi 150; moreover, AA viii 4, *daṅ*; however, A x 222; but if, R vi 7, *ji-ste*; but when, R xxx 5, *ji-ste*; in R=yathā at i 7, "as", *ji-ltar*; i 26 " as like ", *ci 'dra-ba*

atha ca, thereupon? A xi 250

athavā, but when, R x 5, xxi 1, *ci-ste*; or even if, R xxxi 10, *ci ste . . . yaṅ*

athavā-api, or, R xx 19, *'am*

a-(s)thito, not established, R ii 3, *mi gnas*; not stood, not standing, R ii 3, *mi gnas*, *gnas med*

adattādāna, taking what is not given, A xvii 324 (cy H 668); P 165=S

1258, *ma byin-par len-pa*

a-darśana, one does not observe, A xxix 476, *mi lta-ba*; anupalambhāt H; not perceiving, AA iv 10, *mi mthoṅ*

a-darśanu, no vision, R xii 8; *mi mthoṅ*; *mthoṅ-ba med (la)*

a-darśayitrī, which does not manifest anything, Sa 41a, *mi ston-pa'i phyir ro*

a-dātā, no giver, P 89

adīna, undejected, P 535b, *shum-pa med-pa*; unimpaired, AA viii 24, *shum med*, P 535b

adīna-citto, undejected in his mind, R xxxi 9, 10, *shum-pa'i sems med*

a-durmanas, not sad, AA i 58, *mi dga' med-pa*

a-dṛśya, imperceptible, A xii 265, 268; P 330b, *bltar med-pa*; Su i 7a; AA iv 16, *bltar med*

adṛśya-kāyo, one who has made his body invisible, R xx 20, *lus mi snaṅ (ma yin shiṅ ?)*

a-dṛṣṭa, imperceptible, AA iv 21, *ma mthoṅ*; not seen, P 82; A x 229, xx 384, Ad 216a, *ma gzigs-pa*

adṛṣṭatā, non-viewing, A xii 276

adṛṣṭatva, has not been viewed, A xii 275

adṛṣṭa-satya, one who does not see the truths, P 32 (S–)

a-dṛṣṭi, absence of a view of, AA iv 10, *mi mthoṅ*

a-deśa, without (a) place, A xxix 476, *yul med*; Su i 7b

a-deśyamāna, when undemonstrated, A viii 196

addhā, one can be certain, without any shadow of doubt, A xvii 338= avaśyam H

adbhuta, astonishing, A xv 305

adbhuta-dharmā, Marvels, P 218=S x 1460, *rmad-du byuṅ-ba*; P 31=S 100; P 158; Ad 258a, *rmad-du byuṅ-ba'i chos-kyi sde*

adbhutam, astonishing, R xxix 3, *rmad byuṅ*

adya, to-day, A xxxi 518, R xxx 13, *da*; Sa 28b, 38b, 39a

adyāgreṇa, from to-day onwards, A xxxi 518; henceforth, A ii 48

adyāpi, nevertheless thereby, Ad f. 235a, *de tsam-gyis ni*

adyāpi···tāvan, to this very day, A xvii 330

a-dravya, not actually real, Ad 240b, 251a, *rdzas med-pa*; P 546b, 547a; non-substantial, P 581, *rdzas-su ma mchis-pa*; *rdzas-su med-pa*

adravyatā, non-substantiality, P 582, *rdzas-su med-pa ñid*

a-dvaya, not two, A i 27, ii 39 (=eka-svabhāvam H), 40, viii 186–7, xvi 307–8, xvii 323, P 142, 244, 256, 258, Sa 26a; non-dual, A xvi 307–8, R xxx 7, *gñis-su med*; Sa 39b; Su i 19a; single, S 1444; non-duality, A xii 265, Sa 39b, 195; K, *gñis ma yin-pa*; AA iv 59, vii 5, *gñis* (*su*) *med* (*-pa*)

advaya-prabhāvita, brought about by non-duality, Sa 195

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advayatva, non-dual, A xii 271

advitīya, without a second, P 533b, *gñis-su med-pa*(*s*)

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a-dvaidhīkāra, not divided, A i 27, ii 39 (na vidyate dvaidhīkāro nānātvaṃ yasya, H), 40; viii 186 *gñis-su byar med,* 187, xvi 307–8, xvii 323, P 142, 244, 246, 332b, 522; Ad 215b, *gñis-su dbyer*; Sa 26a

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a-dharma: no dharma, A ii 47, P 135, Su i 5a; K. *chos ma yin-pa*; what is no dharma, A xvii 335; non-dharma, AA iv 10, *chos min*

adharma-kārya, do what is wrong, R xi 6, *chos min bya-ba*

adharma-rāga-rakta, feel greed for what is not Dharma, Su vii 106a

a-dharmeṇa, in a state of sin, A xvii 333, sadā brahmacāritvān H

adhas, downwards, A xxx 481; lower (–°), A xxx 483

adhastāt, below, P 6, S 111 (P–)

a-dhātuka: something which belongs to no world, Su i 8b; not something that belongs to a world (element), Su i 13b

adhika, superior, P 221=S x 1465 *lhag-pa*; surpassing, Su ii 22a

adhika-samāropa, surpassing superimposition, Sa 226

adhikatara, superior (?), A xi 234, *lhag-par* (?)

adhi-karaṇa, dispute, A iii 52,=vivāda-sthānāni H; Sa 226; Su vi 86a, *'thab-pa*

adhi-karoti, [manage affairs], Sa 229 (or: he is superior to them, he serves, befriends, others?)

adhi-kāra, topic, AA iii 16, *gnas skabs*; heading, AA iv 17, 19, *skabs*; cf. pūrvajina-° (duties)

adhikāra-samāropa, claim to superiority, Su ii 20a

adhi-gacchati, arrive at, S 305 (P–); Sa 35a; Su i 3b, 19a, vii 99a, 100b, 101a; reach, P 583, *thob-par 'gyur-ba,* Su i 6a; incurs, Ad 225b, *rtogs-par 'gyur*; get to, Su ii 24a; obtain, P 138, 273b

adhi-gata, obtained, R ii 5, *'thob-pa*; R xv 7, *rtogs-pa*; (=sākṣātkṛta Bcv-p. 66).

adhi-gama, obtainment, A vi 137, P 317a; Sa 39a, *rtogs-pa*; attainment, R xvi 3, *'thob-par*; attaining to, AA i 37, *rtogs-pa*; full attainment, P 523, *thob-nas* (adhigamād); *rtogs-par byas-nas* (adhigamena); achievement, AA i 42, v 9, 10, 37, *rtogs-pa*; getting there, A xv 303; sarvatraga-dharmadhātu-prativedha-lakṣaṇo darśanamārgaḥ, H; path, AA i 40, *rtogs-pa*

adhigamāya, with the goal of, A xxxi 523

adhi-gamya, when he has obtained, R xv 7, *brñes-nas*; when they have reached, Ad 251b, *phyin-par*

adhigamyate, is reached, Su iv 46b, *rtogs-pa*

adhigamyasi, you will attain to, R xxx 4, *thob 'gyur*

adhi-citta, higher thought, Sa 229

adhi-tiṣṭhati: becomes (still more) determined, A xxiv 419, *byin-gyis rlob ste*; wills, Su vi 91a; change by magic, A xxxi 523; take his stand on, P 139–40, 255; Su vi 83b, *'dug*; fixed, S 504; insists on, S iii 486, 489; sustains, Sa 42b, Su vii 111a; Ad f. 224a, *byin-gyis rlob-par byed*; stand up to, Su vii 94b.

adhi-pati, decisive condition, AA v 39, Ad f. 249a, *bdag-po*; sovereignty, Su vii 105a

adhipateya, decisive condition, S 80 (P–), *dbaṅ*

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adhi-mātra: excessive, A iii 91; great, A xvii 332; extreme, P 5; preponderant, P 79; strong, AA i 26, 33, ii 19, 23, iv 54, *chen-po*

adhimātra-adhimātra, very strong, AA ii 30, *chen-po-yi chen-po*

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adhi-māna; *lhag-pa'i ṅa-rgyal*; conceit, P 221=S x 1464, R xxi 6, Ad f. 259a*; Su ii 19b, 20a, 21a; excessive conceit, Ad 216b*

adhimānika, conceited, P 437; Ad 243A, *lhag-pa'i ṅa-rgyal can*; Su ii 19b, 20a-b, 21a, 22b; vi 78a, *ṅa-rgyal-can*

adhi-mukta: one who (always) resolutely believes, A i 9; Ad f. 231b, *mos*; one who believes, A vi 137; resolutely believed, P 134; a resolute believer, P 134 (=S iv 633 adhimuktyeḥ); resolved on, S 1445; R xxxi 12, *mos-par*; Su ii 20b, 21a; intent on, A xxx 487

adhimukti, resolve, A vi 153, x 210; xiv 287: niścaya-avadhāraṇam H; Su i 18b; P–ND–178b, P 269a-b; resoluteness, P 133; resolute faith, AA i 8, ii 18, *mos-pa*; firm conviction, A xxx 482; firm belief, A xxiv 417

adhimukti-vimukti-citta, thought full of the resolve to win emancipation, Su i 18b

adhimuktika: resolutely intent, A xxi 386; disposition, S 1446; in their faith, A x 228; udāra-adhimuktika, so much confirmed in their faith: gambhīrodāra-artha-adhimokṣeṇodāra-phala-parigrahād H

adhimucya: intent P 134; resolutely intent on, A iii 62=adhimukti-manaskāreṇa-ālambya H; resolve, S 1444; in the firm belief, Ad f. 251b, *mos-par bya shiṅ*

adhimucyate: believes resolutely, A i 8, xiii 283; R xxvii 4, *mos byed ciṅ*; resolutely intent on, A v 102, vii 176, x 209–10, 220, xiv 284, xxi 386; xxvii 451, *mos-la*; firmly believe, A vi 154, xii 272, xiii 282, xvii 323; P 516; Sa 234, 31b; Su vii 104b; believe, V 14b, *mos-pa*; Sa 209, 27b; is resolved (up)on, P 139; V 31b, *mos-pa*; is intent on, V 17h, *mos-pa*

adhimucyanatā S iv 615 (P–)

adhimucyet, he would believe in, S iv 633 (adhimucyed vā=P 134 vā muñced vā)

adhimoktara, more believing, Sa 27b, 28a

adhimokṣa; *mos-pa*; resolute faith, AA ii 20*; firm belief, AA ii 26*

adhimokṣayati, zealously believe, A x 220; vi 148 (E)

adhi-rohin, ascending on, AA i 45, *'dzeg-pa yin-pa(r)*

adhi-vacana; *tshig-bla-dgas*; synonym, A i 23, iii 81, xiii 280, xviii 341–2, 347; P 199=S*; Ad f. 248b; V 17c*; Sa 226; Su i 9b, 10a, 13b, 14a,

b, 15a, 16b; iii 36*

adhi-vāsana, toleration of, P 215=S x 1456, *ñam(s) raṅs-su mi 'dor ('dod)-ba*; P 221

adhivāsanajātīya, a tolerant person, P 550a

adhivāsanatā, S 1303 (P–), *dren-pa,* cf. anādhivāsayitavya

adhi-ṣṭhāna: sustaining power, A x 223, xii 254, xvi 321, xxiii 414, xxxii 528; P 11; Ad f. 223a, *byin-gyis brlabs*; Sa 29a; Adhy. 6, 15, *gnas*; 12, *byin-gyis rlob-pa*; 13, *byin-gyis brlab(s)-pa*; miraculous power, A viii 198; magical power, A xxi 385 (satya-), 385, 388 (māra-); authority, A ii 33 (cf. H 130), 44; operation, A i 4; declaration, A xxx 500 (=enunciation?); sustained, R xxvii 3, *byin rlabs can*; 5, *byin-gyis rlob*; under the influence of, AA ii 27, *thibs-kyi don-pa*; reside in, Adhy. 15, *gnas-su*; place, A xiv 291; abode, Su vii 103a, *rgyun mi 'chad-pa*; referring to, AA i 35, V 9, 12, *rten-can.* cf. nāma-°; satya-°

adhiṣṭhāna-cārī, coursing on resolutely, R x 10, *byin-gyis rlobs-kyis spyod*

adhiṣṭhānaṃ karoti, concentrate his mind on, A vi 140: agrato viṣaya-bhāvena-avasthāpya H; has manufactured a magical double, A xvii 338 (buddha-); exercises his sustaining power, Su vi 91a, vii 111a

adhiṣṭhita, willed, A xii 258+H; beset by, A vii 184 (māra-) (cf. Śi 314, 5), xvii 338; sustained, A x 224, *byin-gyis brlabs so,* P-p. 163a. S iv 504, Sv; possessed, Ad f. 216a, *byin-gyis rlabs śiṅ babs-par gyur*; sat upon, Su vi 91a

adhiṣṭhiheyā, would persevere (singlemindedly?), R xxx 3, *sems byed (na)*

adhīna, dependent on, A xxxi 515

adhīṣṭa, asked about, A i 24=P 243=S 1636 adhyeṣita; bidden (to come), Su ii 24b, *bsgo-bar*; requested, P 526, *gsol-ba btab*

a-dhṛṣya, inaccesible, A xxx 495, Su vi 90a

adhy-avasāna, be bent on, P 216=S x 1457, P 222=S x 1467, *mṅon-par shen-pa*; inclination, Su iv 47a, *lhag-par shen-pa*; vi 85b, *lhag-par chags-pa*

adhyavasāya tiṣṭhati, adopt an inclination for, Su i 5b; feel an inclination, Su vi 83b, *lhag-par chags-nas gnas*; vi 94a

adhyavasāyam āpanna, indulges in, A xxi 393, *lhag-par chags-pa daṅ ldan,* =tenaiva-ātmotkarṣād H

adhyavasita, bent on, A xxi 393, *chags-pa*; Su i 16b

adhy-ā-krānta, smothered by, A xxiv 419, *non-pa'i ran-bshin can-du* (*'gyur shin*), = abhibhūta H

adhy-ā-gacchati, obtain, P 542b

adhy-ātma; *nan*; inward, A xxx 481; P 204 = S 1427*; S 1445, P 167, 210; subjective, S 1472*

adhyātma-bahirddhā-śūnyatā, subjective-objective emptiness, P 134, 195–6 (def.)

adhyātma-śūnyatā, emptiness of the inward elements, AA ii 10, *nan ston ñid*

adhyātmam, inwardly, P 99

adhyātmika, inward, P 194

adhy-ā-patti, offence, P 18, 26, 89

adhy-ā-padyate: commit an offence, A xvii 325; become guilty of, A xxi 390, *byun na*

adhy-ā-lambate: uphold, A ii 34, = pratikāṅkṣitavyāḥ H; P 201b, *thob-par bya'o*; look for support in, A xi 234 *-la 'ju-bar*, Sa 215; catch hold of, A xi 235, xiv 291; hangs on to, Ad f. 227a, *dmigs-pa*; Ad f. 239a, *lhag-par dmigs-la*; find support on, A xiv 286 = P-T 273a = P-ND 178a; seek (for) rebirth in, A x 228, xi 234, Sa 215; bases his rebirth on, A xvii 332: duḥkhe'nvaya-jñāna-avasthāyāṃ bodhisattvasya vairāgya-lābha-anupapattyā'sa punar eva kāmāvacarān dharmān adhyālambate iti yojyam H; not trsl. A xi 235, *'jug-par*

adhyālambana, acquiring the support, Sa 210

adhy-ā-vasati, inhabit, A xxi 391, *gnas-pa*; occupy, A xvii 332–5; dearly love, Su ii 22a, *lhag-par chags-pa*

adhy-ā-śaya: earnest intention, A i 8, v 102, 104, vi 153, x 229, xi 236, xiv 287 (= paropakāra-ādi-pravaṇaṃ cittam H), xx 384, xxi 391, 393, xxii 396, xxx 496, xxxi 519, 524; S 64 (P–) *lhag-pa'i bsam-pa*; Ad f. 216a, *bsam-pa*; Su vii 95a; resolution, A xxx 500; earnestly intent, A xxiv 422; Ad 218b, *lhag-pa'i bsam-pa*; resolute intention, R xv 1, *lhag-pa'i bsam-pa*; xxix 14, *bsam-pa thag-pas*; P 214 = S x 1454, P 217 = S x 1458, *lhag-pa'i bsam-pa*, P 405a; intention, P 534b

adhyāśaya-sampanna: earnestly intent, A iii 60, xxi 386; to be full of earnest intentions, A x 229; has achieved a firm resolution, Su vii 94b

adhyāśayena, determined, A xxx 502; resolutely, A xxx 509

adhyāśita, intent upon, Su vi 92b

adhyāśrita, residing in, Su vi 92b

adhyāsanna, near, Su i 18b

adhy-uṣita, occupied, A iii 90

adhyeṣaṇa, soliciting, P 5

adhyeṣati (adhyeṣayate): entreat (for instruction), P 65, 266; Sa 29b; invite P 35=S 115

adhvan; *dus*; period, A vi 135, xii 255; R ii 13*; P 183, 242; period of time, AA iii 1*; P 11

adhva-ga: traveller, P 263

adhva-śūnyatā, emptiness of the (three) periods of time, P 49

anakti, anoint, A xvii 331

an-akṣara, not in the letters, A xi 240, P f. 207, 319A-b

anaṅgana, without blemish, P 85=S 303, *ñon-moṅs-pa med-pa'i*

an-atikramaṇīya, cannot be defeated, A xvii 333

((**anattamano,** displeased, R xxiv 1, *yid mi bde* (=anāttamana?, ed. an-antamano; C. manāmado)).

an-adhigamya, before they have reached, Ad f. 251b, *ma phyin-par*

an-adhimānanā, feel no undue sense of pride, P 534b, *bñas-pa med-pa*

an-adhimuktatā, lack of firm belief, AA ii 27, *ma mos*

an-adhimukti, no belief, AA i 32, *mos min*

an-adhimucya, one who does not believe, A x 209, *mi mos śiṅ*

an-adhiṣṭhāna: not being sustained by, AA i 32, *mi rten-pa*; having no abode, Su vii 103a

anadhiṣṭhānatā, not taking one's stand on, Su vi 83b, *mi gnas-pa*

anadhyavasānatā, feeling no inclination for, Su vi 83b, *lhag chags-pa med-pa*

anadhyavasita, not bent on, Su iv 52b, *mi chags*

anadhyavasitavān, is not bent on, ? ? ?, *shem* (*shum*?)-*par gnas-pas* (?)

an-adhyāpatti, not transgressing, P 26=S adhyāpattitā (*ltuṅ-ba bya-ba med-pa*)

an-adhyāpattitā, P 18=S 56 (=*ltuṅ-ba bya-ba med-pa*)

anadhyāpanna, not having violated, Su iv 53a, *ma shum-pa*

an-adhyoṣita, unattached, R xvii 5, *ma chags*

an-anugama, does not follow after, A ix 206, =anupalambhaḥ H

an-anujñāna, no consent, AA ii 12, *khas mi len-pa*

an-anubuddha, not understood, Su i 12b, *khoṅ-du chud-pa ma yin*

an-anubodha, non-understanding, Su i 12b, *khoṅ-du chud-pa med-pa*

an-anta: endless, A ix 207, xv 301 (bhāvanā), xviii 341, xix 365; R xxxi 15, *mtha' -yas(-pa)*; S 1444; Su ii 24a; infinite, A ii 45 (pāramitā); P 200, 202=S 210 (ākāśa, vijñāna), x 217=S x 1458; R xxxii 1, 3 *mtha'-yas-pa*; Su i 14b, ii 24a; AA i 68, *mtha' -yas-pa*. Def. II 177; Su ii 24a

ananta-guṇa-samanvāgata Su ii 24a

anantapāra, boundless, R ii 10, *pha mtha' med*; xvi 1, xxx 10, *pha mtha' yas*

ananta-prabho P 200

ananta-raśmitā, the rays of which extend to infinitude, A xxx 499

ananta-vijñapti-ghoṣa, voice of infinite range, A ii 47,=anantasattvadhātu-vijñāpana-śabda H

ananta-aparyanta, infinite and boundless, A vi 135; xxviii 457, *mtha' yas mu med-pa thug-pa med-pa*

ananta-aparyantatā, endless and boundless, A ix 207, *mtha' -yas mu ma mchis-pa*

Ananta-aparyanta-aniṣṭa, Name of a Tathāgata, Adhy. 13, *mtha'-yas mu med-la mthar-thug*

an-antatā, infinitude, A ii 46; Adhy. 13, *mtha'-yas-pa ñid-pa*

anantavat, not finite, A xii 270

an-antara, uninterruptedly, AA v 17, *bar-chad med-pa* (=avyavahita H); immediately previous to, AA v 38, *bar med*

an-antaram, immediately after, P 82

an-antarāyeṇa, unhindered, A xiv 286

an-andhakāratā, non-blindness, Ad f. 228b, *mun-pa ma mchis-pa*

an-anya: unaltering, R xii 3, *gshan med*; no other, R xxii 3, *gshan ma yin*

ananya-karmā, without doing anything else, R iii 3, *las gshan mi byed*

ananya-kṛta-karmatā, without doing anything else, P 219=S x 1461, *las gshan med-par*

ananya-tathatā, unaltered Suchness, A xii 272, xvi 308, P 168, 332b

ananyatva(?), single-minded, P 514

ananyathā-vādin, speaks not otherwise, V 14f, Ti.-

(an-)apakāra, non-repudiation, K, *dor-ba med-pa*

an-apagata Ad f. 218a VR

an-apatrapa, one who discredits the doctrine by his deeds, Su i 4b

an-apa-rād(d)ha, free from guilt, A vi 153; nirdoṣātvād akṛta-aparādha H; P 538, *skyon-du mi bya'o*

an-apavādaka, one who has not reviled, P 87

an-apekṣa, disregards, A xxxi 523

an-apekṣako, unconcerned, R xxxi 9, *lta-ba med-pa yin*

an-apekṣaṇatā, disregard, S x 1456, *bltos-pa med-pa,*=P 215 nirapekṣatā

an-apekṣatā, disregard, AA i 54, *lta-ba med*

an-abhijña, without (the) higher knowledge, A xi 243, *mṅon-par mi śes-pa*; rūpaṃ dvidhā viṃśatidhety-uccārana tad-artha-anavagamād H

an-abhinirvartanīya, something which should not be reproduced, Su i 13a, *mṅon-par ma grub-pa*

an-abhinirvṛtta; *mṅon-par ma grub-pa*; not reproduced, A ix 204; Su i 12b*; unfinished (?), A xvii 329, AAÀ: *mṅon-par grub-par mi ('gyur)*, =adhigama-vaikalyena yatottarakālam apariniṣpanna H; uncreated, A i 25, 26, P 245, 251, Ad f. 258b*, 259a*; not a really created thing, P 253

an-abhinirvṛtta-tva, it has not been caused to become, A xvi 306, =ajātatvāt H; P 280b

an-abhinirvṛtti, it does not reproduce itself, A viii 187, *mṅon-par 'grub-pa ma mchis-pa*; not reproduced, S LVI 320b; non-creation, A i 26, P 245, 254; non-reproduction, P 280b

an-abhinirvṛtti-tā, has not really come about, A ix 205, *mṅon-par ma grub-pa*; there is no reproduction, A ix 206, =niḥsvabhāva H

an-abhinirhāra, non-consummation, A vii 173

an-abhiniviṣṭa, no inclination for, A xxx 493; not having settled down in, P 107; without inclination for, P 566

an-abhiniveśa, not settling down in, A xiii 281–2, xxii 400; without settling down in, S x 1455, *mṅon-par ma shen-pa,* =P 215

an-abhiniveśanatā, there is no settling down in, A ix 206, *mṅon-par ma chags-pa*; does not settle down in, A ix 206

an-abhibhūta, unhindered, R xiv 1, *zil-gyis mi non*; unconquered, A vi 136, 167; insuperable, unsurpassable, A xxii 401; Ad f. 219b, *zil-gyis mi non-pa*

an-abhiyukta, not (having) practised, A vii 184, viii 185, *mṅon-par mi brtson-pa*, 186; P 276b

an-abhiyujyamāna, as he does not practise, A xxi 392, *mṅon-par mi brtson shiṅ*

an-abhirati, absence of delight, P 20=S 61, *dga' -bar mi bya-ba*; P 223

an-abhilakṣita, undistinguished, P 202=S 1424, *mṅon-par dmigs-pa med-pa*; Ad:-lakṣa

an-abhilapya, it is not to be talked about, V 7, *brjod-du ma mchis*; V 30b, *brjod-du med-pa*; P f. 243E

an-abhilāpa, cannot be talked about, Su v 60b, *brjod-du med-pa*

an-abhilāpya, cannot (in any proper sense) be talked about, A xviii 348, 350; vyañjana-arthayor bheda-anupalambhād H; avācya H; S 111 (P–), P f. 207

an-abhiṣvaṅgatā, without feeling any desire for, Su vi 83b, *mṅon-par mi char (chags?) pa*

an-abhisaṃyukta, does not apply himself to, Ad f. 218a, *mi brtson shiñ*

an-abhisaṃvṛtta, not reproduced, Su i 13a

an-abhisaṃskāra, nothing is effected, A vii 173; the Uneffected, A xii 256, xvii 329, xviii 341, xx 378–9; P 149, 229; the Ineffective, A xv 298, P 146=S v 842, P 228; not brought together, A xii 273, 275; not being brought about, P 97; not put together, P 223=S x 1468, *mṅon-par 'du bya-ba med-pa*; unconditioned, Su vii 103a; one does not turn to, P 220=S x 1463, *mṅon-par 'du bya-ba med-pa*

anabhisaṃskāra-jñāna, cognition of the Unconditioned, Su vii 97b

anabhisaṃskāra-yogena, by way of not turning towards that, Sa 40a

anabhisaṃskāratā, what has not been brought about, Ad f. 250a, *mṅon-par 'du bya-ba med-pa*

an-abhisaṃskṛta: not effected, A i 21, ubhaya-sahakāri-pratyaya-anupapatter H; free from conditions, R i 23, *'dus ma byas*; not brought about, P 253, 587a; Ad f. 251a, *'gyur-ba med-pa*; *'gyur-ba ma mchis-pa* (P: avikṛta); not (or un-)effected, P 191; A xv 297, sthāpaka-saṃskāra-anupapatter H; not brought about, A xii 275, saṃskṛta-svarūpa-virahād H

an-abhisaṃskṛti, one does not get involved in, AA ii 25, *mṅon-par 'du mi byed*

an-abhisamaya, no reunion, A viii 187

an-abhisamita, not completely mastered, P 209=S 1442; cf. AN iv 384+ appat'am asacchikatam

an-abhisambuddha, not fully known, A viii 192

an-abhisambodhanatā, does not undergo the process which leads to enlightenment, A i 32, vii 176

an-abhihāra, unpronounceable, Su v 60b, Ti-.

anabhogena-aparikalpita(?), S 254 (P-)

an-abhyākhyātukāma, does not want to calumniate, A vi 153: tathāgata-nirdiṣṭa-artha-anuṣṭhānena phala-prāpti-darśanād a-tiraskartu-kāmena H, =P 265a

anabhrakā (devā), P 33, 35, (='unclouded')

a-naya, a person who brings misfortune, A vii 182= durācāreṇa H

an-arghya, priceless, A xi 239, *rin thaṅ med-pa*, Sa 35b, P 244a

anargha-prāpta, priceless, R iv 3, xi 9, *rin thaṅ med-pa* (*rñed gyur*)

an-artha, non-meaning, harm(ful), misfortune, evil, Ad f. 253b, *don ma lags-pa*; *gnod-pa*

anartha-saṃhita, unprofitable, P 66=S 275 anarthopasaṃhita, A xvii 323

an-arthika, one who does not care for, A viii 185, xvii 333, xxx 481, Su i 5b

an-arthin, without caring for, P 583, *don-du gñer-ba ma yin*

an-avakāra, non-repudiation, P 202=S *'dor-ba med-pa*

anavakāra-śūnyatā, emptiness of non-repudiation, S 1472, *dor-ba med-pa stoṅ-pa ñid*; P 196 (def.)=S=Ad apratikāra-

an-avakāśa, it cannot be, A iii 54; xv 301, phala-asambhavād anavakāśo anavasaraḥ H; xvii 328, 330, P 73; no room, A xx 379, xxviii 464a; Su ii 19b, 21a; impossibility, Sa 25b, *go-skabs ma mchis-pa*

anavakāśa-dāna, he gives no opportunity, P 177

anavakāśa-dānatā, one gives no opportunity, P 155

anavakāśaṃ dānatā, he gives no opportunity to, P 176

an-avakīrṇa, unconfused, P 534b, *ma 'khrugs shiṅ*

an-avakrānta, inaccessible to, Su vi 78a, *mi noṅ-pa*

anavakrānta-niyāma, not definitely set out in, Su iv 54a, *ṅes-par 'gyur-par ma shugs* (*śiṅ*), P 316b

anavakrānta-samyaktva-niyāma, not yet entered on any certainty about

the road by which they will win salvation, Su i 41

an-avagāhamāna, without plunging into, A xi 235–6, *ma rtogs śiṅ*

an-avagraha, freedom, P 583b, *'dzin-pa med-pa*

an-avagṛhītatā, they have grasped at nothing at all, P 89

Anavatapta, Lake Anavatapta, Su vii 107a

anavatapto, of Anavatapta, Su ii 21a

an-avadāyita (?), unpolished, Sa 35b

an-avadya, faultless, P 78; S 1257 (P–), *kha-na ma tho-ba med-pa*; P 516; P 534b, *kha-na ma tho-ba mi mṅa'-ba*

an-avanata, without bending, P 533b, *ma btud*

an-avanirvṛtta (?), turned back on, Su i 14b, *bzlog-pa*

an-avabudhyamāna, without understanding, A xi 236, *khoṅ-du ma chud-pas*, Su i 14b; not understanding, A vi 151; x 209, *ma rtogs-pas*

an-avabodha, not understanding, A vi 150

an-avabhāsa-gata, does not come within the range, A xii 265

anavabhāsa-gatatva, does not come within the range, A xii 268

an-avamardanīya, uncrushable, A vii 171, xvii 329, 337; xxii 401, *mi brdzi-ba*; P 93; Su vi 86b, *mi rdzi-ba*; cannot be crushed, Ad f. 219b, *mi thul-ba*, P 297

an-avamardya, uncrushability, S 1410 (P–), *thub-pa med-pa*; uncrushable, S 284 (P?)

an-avamṛdya, what cannot be crushed, A ix 205, *mi brdzi-ba*, Su ii 24a, S 311

an-avamṛdyatā, uncrushability, A ix 207, *mi brdzi-ba*

an-avarāgra: without beginning and end, A xxviii 464, *thog ma med-pa*; S 1472, *thog-ma daṅ tha-ma med-pa*

anavarāgra-śūnyatā, emptiness without beginning or end, P 196 (def.), 524

an-avaropita, not (having) planted, A viii 186; Ad 258b, *ma bskyed ciṅ*

an-avalīna, uncowed, S x 1456=P 215; S x 1463=P 221, *shum-pa med-pa*; AA i 54, 58, *mi shum-pa*

anavalīna-kāya-vāṅ-manaḥ-karmānta, one who remains uncowed in all he does with his body, voice and mind, A xxiii 413, *ma shum-pa'i lus daṅ ṅag daṅ yid-kyi las-kyi mtha' daṅ ldan-pa*

an-avalīnatā, uncowedness, A ix 207; xxv 428, *mi 'goṅ*; P 177=S 1304 an-avalīna-vīryatā; remains uncowed, Ad f. 225b, *mi 'goṅ-ba*

an-avalīnatva, absence of despondency, AA i 36, *mi 'goṅ-ba ñid*

anavalokita-mūrdhatā, ?, Su vii 101b

an-avaśeṣa, total, Adhy. 14, *lus-pa med-pa*

anavaśeṣa-prahāṇa, forsaking without remainder, P 476a; Ad 253a, *spoṅ-ba ni lhag ma mchis-pa*

an-avasādana, not deprecatory, P 534a, *mi smod (-la)*

an-avasādayamāna, one who never rejected anyone, P 534b, Tib. *ñes-par bsams-pa med-pa (-la)*

an-avasthāna, not insisting on the reality of, AA iv 8, *mi gnas*

an-aṣṭhita, without making a stand, R xxvii 5, *gnas-pa med-par*

an-ahaṃkāra, no sense of ownership, AA iii 4, *raṅ 'dẓin med*

an-ākāra, without mode, Sa 30b

an-ākoṭita, not caulked, A xiv 287: udaka-praveśa-sthāne valkala-adānāt H

an-ākramaṇīya, unassailable, Su vi 92a, vii 112a; cannot be successfully assailed, Su vi 78a, *mi non-pa*

anākṣipta, not put out of joint by, Su vi 89a

an-āgata, future. A—.R xii 2, xxii 3, *ma 'oṅs dus*; S: *ma 'oṅs-pa*; V 18b; not come, A xvi 307, Su i 4a

an-āgati, absence of coming, A ix 205

an-āgatika, (has) not come, A vi 162, xii 263, xv 297-8

an-āgamam, not coming, K, *'oṅ-ba med (ciṅ)*

anāgamana-agamanatām upādāya S 307 (P-)

an-āgamanatā, not coming, A xv 304

an-āgami, without resorting to, R ii 4, *ma brten*

an-āgamya, without having resorted to, A ii 39, xxvi 440; P f. 207, *mi brten-du mi ruṅ ṅo*; because they have failed to resort to, A xxviii 469-70, *ma brten-pas*; without the help of, A vi 151; independent of, A xix 352-3; without resorting to, Ad 228b, *ma brten-par*; P 263a; because they have not resorted to; because they have failed to resort to, Ad 237a, *ma brten-pas*

an-āgāmin, never-returner. A—, e.g. ii 36

an-āgṛhīta, not niggardly, Su vi 89a, P 320b

an-āgrahu, nothing to grasp, R xv 8, *'dẓin med*

an-ācārya, devoid of (proper) teachers, A xxi 395, *slob-dpon daṅ mi ldan-pa*

an-ācchedya, uninterrupted, P 4, P f. 210; Ad f. 253b, *mi chod*; unbroken, P 30=S 100; non-interruption, P 478a; to be indestructible, S 1411 (P–), *mi chod-pa*

anācchedya-pratibhāna, with his inspired speech never interrupted, Ad f. 248b, *spobs-pa mi chod (tshod?)-pa*

an-ājaneya, not thoroughbred, Su vii 113a

anājñatām ājñāsyāmi-indriya, the dominant "I shall come to understand 'the not yet understood", P 20=S 63, *yoṅs-su ma śes-pa yoṅs-su śes-par bya-ba'i dbaṅ-po*; P 166, S 1442

anāttamana, sorry, Sa 28a

an-ātmaka, without self, A xx 377

an-ātmatā, (are) without self, A ix 205, *bdag ma mchis-pa*; selflessness, Su iv 43b, *bdag med-pa*

an-ātman, not (the) self, A ii 36, ix 206; what is not the self, A vi 139; without self, A xi 246, xxix 475; Ad f. 226b, 230b, *mgon med-pa*

an-ātmīya, without anything belonging to a self, A ii 47

a-nātha, unprotected, A vii 171; helpless, A xxv 432, xxvii 449, xxviii 466

Anāthapiṇḍada Sa 191

an-ā-dānam, non-appropriation, P 582

an-ādy-agra-śūnyatā, emptiness without beginning and end; K, *thog-ma daṅ tha-ma med-pa stoṅ-pa ñid*; cf. anavarāgra-*

an-ādhivāsayitavya, should not give in to, S x 1465, *ñam raṅs-su mi 'dor-ba*,=P 221 adhivāsanā parivarjayitavyā

a-nānākaraṇa, without any differences, P 593

a-nānātva, non-different, A xii 271; without a difference, S LXII 418a; undifferentiated, S LXII 418a; P 525 *tha-dad-du bya-ba med-pa*; Sa 224–5, non-separateness; 33a, *tha-dad-par*

anānātva-cārin, one who makes no distinctions, Su ii 20b

a-nānā-artha, not manifold, K, *tha-dad don min*

an-āpatti, no(n)-offence, P 18=S 56; P 26=S 92, *mi ltuṅ-ba*

an-ābhoga, *lhun-gyis grub-(pa)*: there is nothing they can be directed to, A xii 260; does not turn towards, AA iv 28*; not turning towards an (external) object, AA viii 8*; impassive, P 331b, 512, 513; Ad f. 255b*

a-nāma, nameless, A ix 205 (=P 297), *miṅ ma mchis-pa*, P 284

a-nāma-aśarīratā, both body and mind are absent, A ix 205 (=P297), *miṅ ma mchis śiṅ lus ma mchis-pa*

an-ārambaṇa, without objective support, A ii 47, xix 358; Su vi 67b, *dmigs-su med-pa*

an-āropaṇatā, not put on (of a burden), A xxix 476, (*khur*) *mi khyer-ba*

an-āryadharmin, devoid of the qualities of holiness, A xxi 395

anālambamāna, not making into an objective support, Su vi 86a

an-ālaya, not a settling place, A xii 259,=asthāna-arhe H; nothing to settle in, R xv 8, *gnas med*; without a settling place, Su vi 74, *gnas med*; vii 102b; see: līna

anālayatva, the being without a settling place, Su vii 102b

an-ālīḍha, cannot be experienced, AA i 1, *myoṅ-ba ma yin*

an-āvaraṇa, without covering(s), A vi 136, P 199, S 1444; P 537b, *grib-pa med-par*; uncovered, A xvi 322; unobstructed, A xxx 491; P-ND-144a; P 550b

an-āvaraṇatā S 71 (P-)

anāvaraṇam, non-obstruction, P 553

a-nāśa, indestructibility, AA viii 38, *chud mi za*

an-āśraya, it gives no support, A xii 258, has no support, P 330b

anāsaṅga, free from attachment, AA viii 8, *chags spaṅs*

an-āsrava, without outflows, A i 19, vi 137, viii 191, xii 260; AA i 41, vii 1, *zag-pa med* (*chos*); S 93 (P-) *zag-pa med-pa*; P 173, S 1446

an-āsvāda, absence of relishing, AA iv 26, *ro myoṅ byed*

an-āsvādanatā, (derive) no enjoyment, P 18; S 56: avikṣepa-aśaṅkaraṇatā, *'khrug-pa med ciṅ yoṅs-su rdzogs-pa med-pa*

anāhata, before it is stamped, Sa 27a, *rtags ma btab-pa*

aniketa-cārī, wandering without a home, R i 6, ii 3, xx 12, *gnas med*; i 10 *gnas-pa med-par spyod*; xx 12 *gnas-pa med*; P 201 =S *gnas med-par spyod-pa*

aniketa-sthita, utterly homeless, P 200=S *gnas-la brten-pa med-pa*

anikṣipta-dhura: persistently, A x 230, *brten-pa ma bor-bar*, P 195; one who perseveres, P 182; Su iv 59b, *brtson-pa mi gtoṅ-ba*; Ad 220b, *brtson-pa mi btaṅ-bar*; one who persists in trying, A xxiii 413, *sñom-pa med-pa*; Name of a Bodhisattva, P 5, Sa 192

anikṣipta-dhuratā, persistence in trying, A xiv 287=P-ND-178a, =pratijñā-

bhāva-aparityāgaḥ H

an-iñja, immovable, P 200=S 1418, *mi gYo-ba*

aniñjanatā, imperturbability, A ix 206, =niṣprakampatā H, *gYo-ba ma mchis-pa*

a-nitya; *mi rtag*: impermanent, A ii 35, vi 139, viii 193, ix 200, 206; R v 1, AA i 27, 29, iii 8, 12*

anityatā, impermanence, A v 113

a-nidarśana; *bstan-du med-pa*; undefinable, P 164=S 1257*, 225, 236, 244= S 1473*, 258, 261, 262, P 330b, S LIX 340a, LXX 587b, Ad f. 253b, f. 243D; Sa 41a*; AA iv 15*; Su iv 42b, *bstan-du ma mchis*; without perceptible attributes, A xii 265; invisible, Su iv 41a, *mi mthoṅ-ba*

a-nimitta, without sign, Sa 30b; P 511a, *mtshan-ma ma mchis-pa*; signless, AA ii 22, iv 32, *mtshan-ma med-pa*; P 133

animitta-cārin, one who courses in the signless, Su ii 20b

animitta-yogena, in the absence of a sign, P 133

animittatā, absence of signs, AA i 31, *mtshan-ma med*

animiṣa, desireless(ness), P 200=Ad aneṣa=S, *'tshol-ba med-pa*; cf. E

animiṣābhyāṃ cakṣurbhyāṃ prekṣamāṇā, with their wide-open eyes firmly fixed on, Ad f. 233a, *mig mi 'dzum-pas*

a-niyata; *ma ṅes-pa*; not fixed (on), A xvii 328, S 93 (P–), 298 (P–), LXVIII 654a; Su i 4b; iv 54a*; one whose destiny is not fixed either way, Ad f. 251a*

a-niruddha, not stopped, A vii 177; AA iii 12, Hr: *ma 'gags-pa*; AA v 19, *'gog-pa med-pa*

a-nirodha, non-stopping, A ix 201–2, xv 297; AA iv 18, *'gag-pa med*; the non-stopped, A xvii 329, S v 842 (P–); not stopped, A xii 258; S x 1468, *'gag-pa med-pa*, =P 223; *'gag-pa med do*; have never stopped, A xxix 476

a-nirodhatā, non-stopping, A xxxi 525

a-nirodhatva, non-stopping, K, *'gag-pa med-pa*

a-nirodhana S 70 (P–)

a-nirodhika, does not stop, A vii 171

a-nirodhita, not stopped, Sa 27a, *ma 'gogs-pa*

a-nirgamam, not going, K, *'gro med*

a-nirjāta, do not issue forth, A ii 41–2

a-nirdeśya, cannot be explained, Su i 7a; something that cannot be expounded, Su i 11b, 12a

a-niryāṇa, absence of going forth, AA i 31, *ṅes 'byuṅ med*; not going forth, AA v 15, *ṅes-par mi 'byuṅ*

a-niryāta, do not go forth, A i 11, P 138

a-nirviṇṇa, unwearied, A xxx 484

a-nirvṛta, they do not escape into the Blessed Rest, Adhy. 15, *mya ṅan mi 'da'*

anila-cakra, wind-wheel, R. viii 3, *rluṅ-gi 'khor-lo*

anilambha-niketa-nirata: Ad, S, pleased with being unsupported by a home, S 1425 *gnas dmigs-su med-pa-la brtson-pa*; =P 203 anilāniketa-

a-niśrayatva, do not lean on anything, A xii 264

a-niśrita: do not lean (on anything), A xii 275 (+śūnya)=grāhya-grāhaka-sambandha-anupapatter H; P 263; Su iii 35a; not leaning (on anything), A i 31; xii 273, =tattvatȯ 'nutpāda-rūpatvān na kvacit pratibaddhāni (cn. with cālayitum) (=unsupported?); P 263, Su vi 89a; did not interest him, A xxx 481; independent of, R xxix 5, *mi gnas*; unsupported, Sa 26b, Su i 5b, vi 92b; not relying on, A i 31

aniśrita-saṃjñā, a perception which did not lean (on any dharma), A xxx 490, =māyopama-saṃjñā

aniśritatā, they do not lean, A i 31

aniśritatva, not relying on, A i 31; they do not lean, P 263

aniṣṭa, S LXII 401b=P 517 asambhinna

aniṣṭatva, what is unserviceable, A xxiv 419, Ad f. 224a, *mi 'dod-pa*

aniṣṭha, endless, Adhy. 13 (ananta-aparyanta-aniṣṭha-dharmaḥ=*mthar-thug ciṅ mu med-pa'i chos daṅ ldan-pa*)

a-niḥsaraṇa, without escape, Sa 40b

a-niḥsaraṇatva, there is no escape, Sa 33b

anu, thereupon, R xxix 13, *'di-las*

anu-kampā, pity, A iii 74 (=kṛpā H), v 103, x 219, xii 254–5, xv 293, Su i 4a, 6b

anukampām upādāya, moved by pity, A xxi 395, *sñiṅ-brtste-ba ñe-bar bzuṅ-nas*

anukampaka, full of pity, A iii 74, x 219, xii 255, xxvi 435; Su i 5b, vii 103b

anukampin, out of pity, A xx 373

anu-kūlatā, make conform to, AA iv 36, *mthun-pa ñid*
anukṛtim āpadyate, imitate, A xxiv 419, *rjes-su byed-par 'gyur shiṅ*
an-ukta, unuttered, P 441
anu-krama: gradual action, AA i 38, *go-rim*; going after, AA ix 1, *go-rim*
anu-gacchati: follow (after), A iii 52; xxv 431, *rjes-su soṅ-ba*; xxx 487, 489–90; S 1452; P 436; Ad f. 243b, *rjes-su 'braṅ ṅo*; Ad f. (243A), *mthun-par 'gro shiṅ*; *log-su rjes-su 'bab ciṅ*; *log-su 'gro shiṅ*; Su i 19a; conform to, A xvi 308, Sa 40b; regain, Su vii 106b; approach, A xxix 475, 480, *rjes-su rig-pa* (*r bya ste*); emulate, A xxv 432; arrive (at), P 437, 442; Ad f. (243A), (*log-su*) *mthun-par 'doṅ ṅo*; pursue, A xxviii 460, *rjes-su rtogs-par byed-pa*; cf. A vii 176, xiv 284, xxxi 516; and PDc; follow up, P 581, *rtogs-par*
anu-gata, approached, P 141=S 825; conformed to, Ad f. 226a, *rjes-su soṅ-ba*
-anugata, consequent on that, A xxx 507
anugatasūtra, caught, Su vi 92b
anugati, following after, A xvi 308; cf. sarvatra-anugatāyām P 170
anugato, follower, A xxx 491
anugantavya, one should follow, S 1452, *khoṅ-du chud-par bya ste*; one should know, Su iv 51b, *rig-par bya*·
anugantu-, to arrive at, Ad f. 226b, *phyin-par*
anugama, approach, A xxix ch.; imitation, A xvi 308=anukāra H
anugamana, follow, P 533b, *skyel*
anugamiṣyati, be pursued, Ad f. 233b, *rjes-su rtogs-par byed na*
anugītam āpadyate, imitates, Ad f. 224a, *rjes-su mthun-par spyod ciṅ*
anu-gṛhṇāti, help, A v 134; xxvii 447, *phan 'dogs śiṅ*=kārya-niṣpādanād H; P 257a–b, 306b, 444, 514, 516, 564; Ad f. 246b, *rjes-su bzuṅ-ba*; favour, A xii 275
anugraha, help, A xi 235, *phan gdags-pa*; S x 1470, *phan gdags-pa*; V 2 *phan gdags-pa*; helping, A xi 235
anugraha-upasaṃhāraḥ kṛto bhaviṣyati, will continue to be assisted, A iii 62
anugraha-karaḥ, one who helps, A v 104 (para-)
anugrahītavya, should be helped, P 525, *phan gdags-par bya-ba*
anu-caṃkrāmati, S 111 (P–), *rgyu shiṅ soṅ yaṅ* ('wanders along' E).
anu-caran, one who follows, P 116

anucintyanīya=ananucintyanīya? beyond all reflections, Sa 34b

an-ucchinnam, uninterrupted, AA viii 34, *rgyun mi 'chad-par*

an-uccheda, non-interruption, Su ii 22b, 23b, vi 88b; not cut off, K, *chad-pa med* (*ciṅ*)

anu-jāta, born after, A xvi 306–7

anu-jānāti, sanction, A viii 191, Sa 236; allow, A xxx 504

anujñāta, sanction, A xx 373; ordained, A xxi 392, *gnaṅ ste*; xxviii 466, *gnaṅ shiṅ*; Ad f. 235b, *rjes-su gnaṅ-ba*; Sa 41b

an-utkṣepa, without adding(?), Ad f. 250a, *dor*(?)-*ba med-pa*

anutkṣepo'prakṣepaḥ, to add nothing and to subtract nothing, P 223=S x 1489, *bsnan-pa daṅ dbri-ba med-pa*

anutkṣepa-aprakṣepa, without adding or subtracting anything, P 470a

an-uttama, supreme, A vi 135, xxviii 456; AA i 8, *bla med*

an-uttara, utmost, A—; S, Hr, *bla-na med-pa*. -Sa 231. -AA i 13 *bla-na med*; P 61; without anything above it, P 85; unsurpassed, A iii 55, Sa 205, 239; supreme, A xii 266, P 93, 266, Sa 33b; AA v 3, *bla-na med*; the highest, Ad f. 244a, *bla-na ma mchis-pa*

anuttara-vaidya-rājā, supreme physicians, R iii 5, *sman-pa'i rgyal-po bla med*

anuttaratā, utmost state, A xxv 432

anuttarasya-anuttar(aṇ)am, where the unsurpassable is concerned, there is no further possibility of surpassing anything, Su i 8a, *bla-na med-pa-la bsgral-ba* (*med do*)

an-uttaraṇa, a matter of not rising above, Su i 8a, *'da'-bar mi bya-ba*

anuttīrṇa-bhaya, one who has not risen above fear, Sa 227–8

an-uttrasta, not terrified, A xix 362; without fear, A xix 365

anuttrasta-mānasena, one who has a mind which does not tremble, A xxi 395, *yid mi skrag-pa* (Wog. uttrasta-)

an-uttrāsa, lack of fright, A iii 56=P f. 231

an-utpatti, no(n)-genesis, A ix 205 (=P 297), *mi skye-ba*; P 142=S 825 anutpāda; P 512 *mi skye-ba*; Ad f. 221b *mi skye-ba*; Sa 39a; AA iii 15, v 19, *skye-ba med-pa*

an-utpattika, (which) fail to be produced, A xiii 280, xvi 310, xvii 339; xxvii 451, *mi skye-ba*; P 512, Ad f. 256b, *mi skye-ba*; V 28, *skye-ba med-pa*

anutpattika-dharma-kṣānti, the patient acceptance of dharmas which fail

to be produced, A xxxi 517, P 369

anutpattika-dharmakṣānti-pratilabdha, P 72 (S–), acquired the patient acceptance of dharmas which fail to be produced.

anutpattika-dharmatā, the true nature (of all dharmas-, which consists in the fact that they fail to be produced, A xxii 408, *mi skye-ba'i chos-ñid*

anutpattikatā, non-genesis, Ad f. 221b, 231b, *skye-ba med-pa*

anutpattikeṣu dharmeṣu kṣānti, patient acceptance of dharmas which fail to be produced, Ad f. 231b, *mi skye-ba'i chos-la bzod-pa*

an-utpanna, unproduced, A i 30, vii 171, Sa 231; Hr: *ma skyes-pa*; P 260, 261; Su i 13a, *mi skyes-pa*; not produced, AA iii 12, *ma skyes*

anutpanna-kṣāntika, one who patiently accepts what fails to be produced, Sa 228

an-utpannatva, unproduced, A i 23; it has not been produced; non-producedness, P 193; non-production, Sa 40b

an-utpāda, non-production, A i 26–7, 30, ix 201–2, 205, xv 297, xvii 329; P 88 (S–), 90; S at P 261 anutpatti; S x 1463=P 220 *mi bskyed-pa*; x 1468=P 223 *skye-ba med-pa*; AA ii 10, iv 18, *skye-ba med*; AA v 18, 28, *mi skye-ba*; (V 17d); Sa 195, 200, 215, 221, 226, 31b, 32a; Su i 17a; unproduced, A i 28, xvi 306; S vii 1209, *ma skyes-la*; P 260; the unproduced, A i 30, xii 256, xviii 341, P 146=S v 842, P 149; was never produced, A xii 258

anutpāda-koṭi, non-production-limit, P 29=S 94, *mi skye-ba'i mthar*

anutpāda-kṣamā-jñāna, cognition of the patient acceptance of non-production, AA i 63, *mi skye-ba daṅ bzod śes*

anutpāda-kṣānti, patient acceptance of non-production, S x 1457=P 216, S x 1468=P 223, *mi skye-ba-la bzod-pa*

anutpāda-jñāna, cognition of non-production, A xvii 331; S x 1457=P 216, S x 1468=P 223, *skye-ba śes-pa*; Ad f. 263b; Sa 62; Su i 11a

anutpāda-dhātu Sa 200, 224

anutpāda-vijñāpanatā, it is informed (=informs?) about non-production, A ix 205, *skye-ba ma mchis-pa rnam-par śes-par bgyid-pa*

anutpāda-sama, the same as (in?) non-production, Sa 39a

anutpāda-samatā, to be the same in non-production, Sa 31b

anutpāda-acintyatā, unthinkability of non-production, Sa 200

anutpādatā, (has the nature of) non-production, A xxxi 525, P 59

anutpādatva, non-production, K, *skye-ba med-pa*

an-utpādana, non-arising, A xix 477, *mi bskyed ciṅ*; and: *mi len-pa* (=anupādāna?)

anutpādayati, prevent from ever recurring, P 29=S 96 pṛthak karoti, *spaṅ-ba* (but later on: *mi bskyed-pa*)

anutpādād, not produced, A xii 273

anutpādika, unproductive of, A vii 171

anutpādita, not produced, Sa 27a, *ma byuṅ-ba*

an-utpīḍa, without pressing against one another, A xxx 485

an-utsarga, non-abandoning, K, *spaṅ-bar ma yin-pa*; non-abandonment, P 135; refusal to relinquish, Su vii 104b

an-utsargatā, not abandoned, P 134 (S–Ti: *btaṅ-bar bgyi-ba*; S: anuvarjanatā)

an-utsarjanam, non-abandonment, P 215

anutsarjanatā, he does not abandon, P 220≐S x 1463, *mi btaṅ-ba*

an-utsṛjatā, without ever abandoning, Ad f. 249b, *mi dor-bar*

an-utsṛṣṭiḥ, non-abandonment, P 155

anu-darśin, in the contemplation of, P 204

an-udāhāra, unutterable, Su v 60b, *smra med-pa*

an-udgṛhṇan, not taking up, Ad f. 264b, *ma bzuṅ*

an-udgraha, not taking hold of, A xxii 400; not seize upon, A xv 305; not appropriated, P 134; non-appropriation, AA i 30, *mi 'dzin*, P f. 243D; absence of taking up, AA ii 13, *blaṅ med*

((**anuddhavāye(?),** as non-production, R xxviii 7, *skye med* (C illegible; cr. to an-ādy-anta-madhyam of A; =anudbhavaye?)).

anudvāha, celibacy, S 1410 (P–), *yoṅs-su gduṅ-ba med-pa*; P–ND–172a

an-udvega, freedom from anxiety, P f. 231

anu-dharma, logical sequence of Dharma, *rjes-su mthun-pa'i chos*, A xxvii 454=yathā-praṇihitasya śūnyatā-dharmasya pratipattim H

anudharma-cārin, one who courses in the logical sequence of Dharma, Ad f. 215b, *rjes-su mthun-pa'i chos-la spyod na*

anudharmatā, the logical sequence of Dharma, Ad f. 232b, *rjes-su mthun-pa'i chos*

anu-naya, affection, P 216=S x 1457, P 223=S x 1469, *byams-pa*; P–p. 166, P 532; Su iii 31b, *rjes-su chags-pa*

anu-nayati, persuade, A v 105 VR

anu-nīyate, be won over, A viii 196; S 1453 (anuneṣyate=*chags-par 'gyur (bshin*)

anu-nādin, resonant, P 534b, *rtsad dbyaṅs rjes-su 'byuṅ-ba*

an-unnata, not higher, P 533b, *mtho med-pa*

an-unnāma, training, A iii 54; viśiṣṭe kiyan-mātreṇa-adhigame 'haṃmāna-pratiṣedhen 'ātmotkārṣa-niṣedhāt sarvato namana-arthena pariṇa-manāya H

an-upakāra, not benefit, Ad f. 254a, *gnod-pa*

an-upakliṣṭa, unstained, P 533b, *ma 'dres(-la)*

an-upagata, unapproachable, A i 13; Su vi 83a, *khas len-pa med ciṅ* (cf. upagata=ajjhupagata=abhibhūta PvA 60)

an-upacita, one who has not collected, A x 215, *ma bsags-pa*

an-upacchinna, without interruption, AA viii 33, *rgyun mi chad*

an-upaccheda, non-interruption, A xxiii 413; S 77 (P–); Ad f. 225a, *rgyun mi chad-par bya-ba,* P 250a

an-upattitā, non-genesis, A ix 205

an-upadhiśeṣa, which leaves nothing behind, A ii 36, 37, vi 135–6

anupadhiśeṣa-nirvāṇa-dhātu, the realm of Nirvana which leaves nothing behind, V 3, 17a: *phuṅ-po lhag-ma med-pa'i mya-ṅan-las 'das-pa'i dbyiṅs (-su)*

an-upapatti, no rebirth, A viii 188; Su iii 28a, *skye-ba ma yin-pa*; P 280b

an-upapattitva, there is no occasion for (rebirth), A xvi 306

an-upapadyamāna, without ever being reborn, P 583, *skye-ba ma mchis-pa*

an-upama, incomparable, A vi 136

Anupamacintin, Name of a Bodhisattva, P 5

anu-parigṛhīta, assisted, Ad f. 234a, *rjes-su yoṅs-su bzuṅ-bar,* P 310a

anu-parigṛhṇīte, helps, A ii 34; V 2 *pham gdags-pa*; assists, A xiv 291; xxviii 463, *rjes-su yoṅs-su bzuṅ-bar 'gyur ro*; *rjes-su bzuṅ-na*; P 310a, P–ND–148; favours P–ND–172b

anu-parigraha, help, A xi 252, *yoṅs-su gzuṅ-ba*

anu-parigrāhika, promoted, A ii 48, P f. 220

anu-paripālayati; *yoṅs-su skyoṅ-ba*; cherish (lit. protects), A xii 275=P–ND–172b, anugṛhṇīte +: tayor eva yathākramaṃ varṇavadanāt H

anu-parivartate, revolve round, Ad f. (243A), *mthun-par 'khor ro*; *mthon-par*

'jug ste

anu-parivartti, continue to conform to, P 212

anu-parivārayati, stand by, A v 134, xiv 286 (not trsl.); champion, A ii 34

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anuśāsti, instructs, P 551

anu-śikṣati, train regularly, R ii 7, *rjes slob*

anuśikṣamāṇa, following his example, A xxxi 521

anuśikṣamāṇa-rūpa, engaged in learning, A xxvii 451, *rjes-su slob-pa'i tshul-du*; engaged in regular training, Ad 231b, *rjes-su slob-pa'i tshul-gyis*

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anu-sandhi; *mtshams sbyor-ba*; relate to, or relating to, A vii 171, P 21=S 67, 223, 225, S x 1469=P 223

anusaptaṃ(vaṃśo), (lineage) for seven generations backwards, R xxi 2, *bdun mes rgyud-kyi bar-gyi*

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aneka-varṇa; *kha-dog du-ma*; many-coloured, A xxviii 457*; manifold-coloured, Ad f. 233a*

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aneka-artha, not single, K, *don gcig med*

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anekatva-udārika(?), does not exalt the single oneness, Sa 33a, *gcig-tu bgyid-pa ma lags-pa*

a-neyatā, one cannot be led astray, AA iv 44, *bkri-bar mi btub*

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a-nairyāṇika, S 93(P-), *mi 'byuṅ-ba* ('not conductive to deliverance' E)

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anta-dvaya-ananugama-, does not follow after the duality of opposites, A ix 206, *mtha' gñis mi rtog-pa*

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a-pariṇāmanā, (really) no turning over, A vi 163

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a-parityajanīya, not to be abandoned, A v 102 (=tyakta-mukt'āśayena-apratyākhyānād H), xxviii 462

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a-pariniṣṭhatā, non-finality, Adhy. 13, *mthar thug-pa med-pa ñid-pa*

a-pariniṣṭhatva, not yet quite won through to the end, A ii 36,=aparisamāpta-kāryatvād H

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a-paryantatva, boundlessness, K, *mu med-pa*

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a-pūrṇatva, non-completion, Su i 14a, b; no increase, AA iv 25, *gaṅ med*

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a-prajānamāno, not considering wisely, R i 9, *mi śes bshin-du*; R v 1, *rab-tu mi śes* (*bshin*)=abudhyamāno A

a-prajñapanīya, cannot be intimated, Su i 7a; what cannot be a subject of wise instruction, Su i 12b, *rab-tu rnam-par rig-par bya-ba ma yin*; inconceivable, S LXX 588a; Su i 13a, *gdags-par bya-ba ma yin*; Su iv 50a, Ad f. 249b, *gdags-su ma mchis-pa*; *gdags-su med-pa*; should (can) not be conceived, S LIII 274b, P 584b

a-prajñaptika, non-conceptual, S LXX 588a=P 548b ⟨outside all conceptions⟩

a-prajñāpayan, without conceiving, Ad f. 249b, *'dogs-par mi byed*

a-praṇāśayati S 100(P-)

a-praṇihita, wishless(ness), A ix 204, 207, xii 256, xvi 310, xviii 341, 347, xix 356, xx 373; P 222=S x 1467, Adhy. 7, *smon-pa med-pa*; not hopeful, A xxix 477, *smon-pa med-pa*

a-praṇidhāna, no plans are made for the future, Adhy. 7, *smon-pa med-pa*; no lack of vows P 299

apratikūla-bhāṇī, brought into harmony with, R, ii 13, *mthun-par smrag yur*

a-pratikopya, undisturbed, Sa 34b

a-pratigha; *thogs-pa med-pa*; non-reacting A xii 265, P f. 243D; non resisting, P 164=S 1257*; P 225=S 1473, P 244, 258, 261–2; S LIX 340a, LXX 587b; Ad f. 253b*

a-pratighāti, unobstructed, AA i 64, *thogs-pa med-pa'i*

a-pratighātitā, being unobstructed, A ix 207

a-pratipadyamāna, (unable to get), A xxx 501 (not trsl.)

a-pratipudgala, without a match, A xxii 402, *gaṅ-zag zla med-pa*

a-pratipūrṇa, defective, A viii 193; lakṣaṇa-śūnyatvāt kalpitam rūpam H; before (all Buddhadharmas) are complete (in him), A xix 356

apratipūrṇatā, defectiveness, A viii 194

a-pratibala, unable, A xi 237, *mi nus-pas*, P 200b; incapable, A xxiii 415;

powerless, Ad f. 230b, *mi nus*

a-pratibhāna, intractable by speech, P 512, *spobs-pa med-pa*

a-pratibhāsa, imageless, P 513, *snaṅ-ba med-pa*; non-apparent, Su iv 50a *snaṅ-ba ma mchis-pa*

a-pratima, without a counterpart, A xvi 306

a-pratimūlya, great worth, Sa 36a

a-pratirūpa, does not resemble anything, Sa 27a, *mtshuṅs-pa ma mchis-pa*

a-pratirodha, Ad cr. P 203 (99)

a-pratilakṣaṇa, without an opponent, A xvi 306

a-pratilabdha, not acquired, A xxii 404

a-pratilabhamāna, not acquiring, A xxii 403, *ma rñed-pa*; who does not acquire, A xxi 395, *ma thob-pa*

a-pratividdha, not penetrated, Su i 12b

a-prativedha, non-penetration, P 223=S x 1468, *rtogs-pa med-pa*; Su i 12b

a-pratiṣṭha, unsupported, AA iv 62, *mi gnas*

a-pratiṣṭhāna, gives no ground for support, S LIV 300a; unfoundedness Su vii 103a

a-pratiṣṭhita, unsupported, V 4, 10c, 14e, *mi gnas-pa*(*r*); Sa 200–1; Su vii 102b; not established anywhere, Sa 226; nowhere established, Sa 26b; sought no support, A ii 37

apratisaṃkhyāyopekṣā, evenmindedness due to lack of consideration, P 211

a-pratisaṃdhi, not subject to rebirth, A viii 187, *mtshams sbyor-ba ma mchis-pa*; P 280a

a-pratisama, without equal, A vi 161; quite unequalled, Sa 217

a-pratisamatā, being without an equal, P 534a, *mñam-pa med-pa*

a-pratisaraṇa, wtihout support, A xxvii 449, *ṅes-par 'byuṅ-ba med-pa*

a-pratihata, unobstructed, A vi 136, P 5, 211, 213, 216, S 1450; Su iv 50a, *thogs-pa ma mchis-pa*; free from aversion, A xvi 321=ND–Ad–193a; non-obstruction, A xvi 306; not hostile, A xxix 477, *khoṅ khro-ba med-pa*

apratihata-citta, his thought free from hostility, A xxiii 413, *sems khoṅ khro-ba med-pa*

apratihata-jñāna, unobstructed cognition, P 223=S x 1469, *thogs-pa med-pa'i ye-śes* (def. Nag. 391–4)

apratihata-jñānatā, S x 1457=P 216 apratihata-jñāna-cittatā

apratihatatā, cannot be obstructed, P 534a, *thub-pa med-pa*

a-pratyakṣa, beyond all direct intuition, Sa 232

a-pratyaya, non-condition, K, *rkyen-du ma yin-pa*

apratyaya(m), without reason, A xxviii 458, P 91

a-pratyākhyāna, non-refusal, P 534a, *med ces ma byas-pa*

a-pratyudāvartanīya, one who cannot be turned back, Su iv 58a, *phyir mi ldog-pa*

apratyudāvartanīya-dharma, cannot, by his very nature, backslide into, A xvii 329

apratyudgata-manaḥ-śīla, he has failed to advance towards mental morality, Su vii 110b

a-pratyuddhāra, the Unrecoverable, A xv 298=P-ND-184a

a-pratyupakārin, one in need of a benefactor, A xxii 398, *lan ldon mi nus-pa*

a-pradeśa, without locality, A xxix 476, *phyogs med-pa*; Su i 7b

a-prapañca, free from impediments, A ix 206, *spros-pa ma mchis-pa*; P 331b; not obsessed, Adhy. 14, *spros-pa med-pa*

aprapañcatā, non-obsession, Adhy. 3, *spros-pa med-pa ñid*

aprapañcanā, absence of intellectual multiplicity, P 583, *spros-pa med-pa*

aprapañcitu-kāma, P 29=S 94 anutpādayitu-kāma

aprapañcyan, forms no discursive ideas about, Ad f. 260a, *spros-par bya-ba ma yin-pa*

a-prapanna, unincluded, AA ii 23, *gtogs-pa ma yin*

a-prabhedatā, undifferentiatedness, Ad f. 257a, *rab-tu dbye-ba*

a-pramatta, vigilant, Su i 5b

a-pramāṇa; *tshad med-pa*; unlimited, A i 8, ii 45, ix 206, x 212, xii 264, xv 303, xviii 341, xxviii 466–7; S—*; AA—*; S 1444; without measure, A iii 55; countless, Ad f. 251b, *dpag-tu med-pa*

apramāṇa-niyata, fixed on infinitude, S iv 613, P 142

apramāṇa-śubhā (devā), P 33, 35, ('of limitless magnificence'E)

apramāṇa-ābhā (devā), P 33, 35 ('of limitless splendour'E)

apramāṇatā, unlimitedness, A xxix 478; measurelessness, AA ii 12, *tshad ma med*

apramāṇatva, infinitude, A i 23, xiii 279

apramāṇya, immeasurable, AA iv 9, *tshad med*

a-pramāda, vigilance, A x 210 *daṅ-ba* (=prasāda?, VR: aprasāda); xiv 287, =kuśala-akuśalayor yathākramaṃ sevana-asevane H

a-prameya, immeasurable, —e.g. A i 20, 23, 24, 28, 32, xi 235, xii 255, 256, xiii 277 sq. (yasmāt pramātum aśakyam H), xv 303, xviii 346; R xxxi 14, *dpag-tu med-pa*; P 41, 236; Sa 35a; countless, AA viii 38, *tshad-med*; measureless, P 266

-aprameya, immeasurably, A xii 258

aprameya-aprameya, quite immeasurable, A vi 135

aprameyatā, immeasurableness, A i 23, xv 303, xviii 347; measurelessness, A vii 182

aprameyatva, beyond all measurements, A xxviii 467; kṣayotpāda-abhāvena pramātum aśakyatvād H

a-pravartanīya, which cannot be set rolling, S 1447=apravartita P 211; which cannot be turned, P 185

a-pravartya, do not proceed, Su i 7a

a-pravṛtti, with drawal from worldly activity, Su iv 45a, *ldog-pa*

a-praveśa, non-entrance, P 201; S: *'jug-pa*

a-pravyāhāra, incommunicable, A ix 201, P 297a, f. 243E, 521, 562; P 539 *tha sñad med-pa*; P f. 207; non-utterance, P 236

apravyāhāratā, incommunicability, P 292b

a-prasanna-citta, his thought devoid of serene faith, A xi 233, *sems ma dad-pa*; P 316b

a-prahāṇa, non-forsaking, AA ii 8, *mi spoṅ*

a-prāṇivadha, not killing living beings, AA ii 15, *srog mi gcod-pa*

a-prādurbhāva, non-manifestation, P 97; Ad f. 255b., *'byuṅ-ba med-pa*; the Unmanifested, P 146=S v 842, P 149

a-prāpta, without having attained, A xx 374; who has not attained, A xi 244, *ma rñed-pa*, xiv 286, 289; future, R xvi 2, *ma byon*

a-prāpti, without attainment, A viii 187; non-attainment, Hr, *ma thob-pa*

a-prāptitva, indifference to any kind of personal attainment, Hr, *thob-pa med-pa*

a-prāpya, without having attained, A ii 36

a-priya, not dear, A xxvi 442

apriyam, unkindly, Ad f. 224a, *mi sñan-par*

apriyatatva, unpleasing(ness), A xxiv 419, *mi dga'-ba*

a-baddha, not bound, A i 21–3=P 192; unbound A viii 185, 195; Su vii 109b, Tib. *rtogs-pa med-pa* (abodha?)

abaddha-pralāpa, senseless prattling, P 549b

a-bīja, a seed which is not a proper seed, AA viii 10, *sa-bon mi ruṅ*

a-budhayo, unintelligent, R xv 8, *mi mkhas*

a-budhyamāna, one who does not understand, A v 112

a-brahmacārin, not chaste, P 36=S 116

a-bhaya, fearlessness, A iii 56; P 211, f. 231

a-bhayena, fearlessly, A xx 372

a-bhavana, no world to be reborn in, A xxx 491

a-bhavya, impossible, A xxviii 473; unable, P 140; unfit, AA viii 10, *skal-ba med-pa*; incapable, Sa 230–1

abhavya-rūpa, essentially unqualified, A vii 179

a-bhāva, non-existence, A xii 256, 260, 267, 273, xviii 341; S 1473, *dṅos-po med-pa*; P 198 (=asaṃskṛtam), 232; AA iv 38, *dṅos med*; iv 60, v 34, *med-pa*; Sa 223, 26b; V 10c; *dṅos-po ma mchis-pa(r)*; non-existent, A xxx 482, P 196, Sa 224, 233, 28a, 33a; non-positive, A xx 379; absence of positivity, A xv 298, xxv 424; negativity, A xii 271; non-positivity, P 137; absence, AA—, *med-pa*; not a positive existent, S 181 (abhāva iti=vibhavati-iti P 51)

abhāva-yogena, by way of non-existence, Sa 40a

abhāva-śūnyatā, emptiness of non-existence, P 198 (def.)

abhāva-svabhāva, have non-existence for own-being, AA vi 1, *dṅos med ṅo-bo ñid*; P 141; S x 1473, *dṅos-po med-pa'i ṅo-bo ñid*; have no own-being, P 245, 253; the own-being is non-existent, P 154

abhāva-svabhāvatā, non-existence of own-being, P 142, 154; they have non-existence for own-being, AA i 31, *med-pa ñid ṅo-bo ñid*

a-bhāvatva, non-existence, Sa 239, 33b

a-bhāvanā, non-development, AA v 29, *sgom-pa med*

a-bhāvanatā, the fact of non-development, Sa 38a

a-bhāvita, undeveloped (+untrained?), A v 113

a-bhāvya, not to be developed, Su vi 80b, *bsgom-par bya-ba ma yin-pa*

a-bhāṣya S 111 (P–)

a-bhāṣyamāṇa, when not speaking, A viii 196

abhi-kāṅkṣī, hankering after, R xxii 12, *mṅon 'dod*; xxxi 1, *'dod rnams*

abhi-kīrṇa, covered, A xxxi 524 (puṣpa-abhikīrṇaṃ kuryām); bedecked, A xxx 490, xxxi 521

abhi-kramaṇa, going out, S 1453, *'gro-ba*

abhikrānta-abhikrānta, had approached, Sa 193

abhikrānta-abhikrānta-varṇā, who have quite passed beyond materiality of any kind, Ad f. 230b, *kha-dog las śin-tu 'das-pa*

abhikrāmati, go out, P 182=S 1327 avakrāmati; A iii 54 (ed. atikr°); A xvii 326 (=āgamanam H), 332; go forward to, S 1428, 1453, *'gro-ba*; comes out, Su vii 112b

a-bhikṣu, ceases to be a monk, A xxi 390, *dge-sloṅ ma yin*

abhi-gacchati, visits, A xxx 494

abhigata, (during), A xxxi 513

abhi-gamanīya, someone to be courted, Su vii 107b

abhi-garjita, roared, A xxx 491

abhigāminīyo, much sought after, R xxiii 3, *mṅon-par 'gro-bya 'os*

abhicāra-mantra, spell of bewitchment, R xvii 5, *drag śul spyod sṅags*

abhi-cchādayati, present with; A xxxi 518; P 91, *yon-du grol te*

abhijāta-abhijāta, most beautiful, A xxx 486

abhi-jānāti, he knows by his superknowledge, V 14e, 16b, *mṅon-par śes (te)*; knows well, S 1446

abhijña, in possession of the higher knowledge, A xi 244

abhijñataram, cf. kṣipra-

abhijñā; *mṅon-par śes-pa*; superknowledge, A vi 136, xxx 494; S x 1473*; AA i 22, 45, 66, viii 3*; higher knowledge, A xxi 395

abhijñā-pāramitā, perfection of superknowledge, P 83

abhijñā-vikrīḍatā, S x 1469=P 223, -vikrīḍanā, playing with the superknowledges, *mṅon-par śes-pas rṅam-par brtse-ba*

abhijñā-vikrīḍanatā, S x 1458=P 217, -vikrīḍanam, playing with the superknowledges, *mṅon-par śes-pas nram-par brtse-ba*

abhijñāta abhijñāta, well-known, P 93

abhijñāna, supercognition, P 88

a-bhidyamāna, without sinking into, P 83

abhidhāna, speak, P 534b, *smras-pas*; cf. bhūta-pada-abhidhāna

abhidhīyate, indicates, AA ii 6, *mṅon-par brjod*; is called, AA v 3, *mṅon-par brjod*; described, AA viii 6, *brjod-pa*; P 568

abhidhyā; *chags sems*; covetousness, A xvii 324; S 1258*; P 204=S ix 1427*; Su vi 81b, Ti: *brtan*

abhidhyālu, covetous, A xxv 427; Ad f. 225b, 238b, *brnab sems can-du*

abhidhyāluka, one who is covetous, P-p. 316

abhi-nandati, delights in, A x 227, *mṅon-par dga'-bar 'gyur*; xiv 284 (abhilāṣa-yogād H), xv 302, xxxii 529; v 32b; Su vi 94a, vii 104b

abhinandamāno, wholly delighting in, R xx 16, (*'ba' shig*) *mṅon dga' shiṅ*

abhi-nipāta, incidence, A xix 352

abhi-nimantrayati, say, A xx 372

abhinirūpayati, performs, P 573

abhi-nirṇāmayati, incline to, P 502 (cittam); Ad f. 264b, *mṅon-par gshol-bar byas so*

abhi-nirmimīta, would conjure up, Ad f. 230b, *mṅon-par sprul*

abhinirmimīte, conjure up, A i 21, ii 41, iii 78, xvi 308, xvii 328, 330, 338; xx 381, *mṅon-par sprul ciṅ*; xxi 389, xxvii 447; P 37, 68, 187, 516

abhi-nirvartate, reproduce oneself, Ad f. 229b, *mṅon-par sgrub-par byed(-pa)*; P 562

abhi-nirvartayate, reproduce oneself, Ad f. 229b, *mṅon-par bsgrub-par byed(-pa)*

abhinirvartita, brought forth, A iii 57, P-ND-142b

abhinirvṛtta, (re)produced, A iii 57, xxx 486-7; Su i 12b

abhinirvṛtti, rebirth, A xi 246; real creation, P 251

abhinirvṛtti-paryāpanna-nirdeśaḥ, exposition which comprises the real creation, Su iii 33b, *mṅon-du 'grub-par gtogs-par bstan-pa*

abhi-nirharaṇa, consummation, P 440

abhinirharati, aspires (to) (for), A xx 375, 379, xxii 402; P 60=S 266; P 519; Ad f. 220a, *mṅon-par bsgrub-par byed*; 227a, *mṅon-par bsgrub-ciṅ*; 249a, *mṅon-par sgrub-pa*; 236b, 237a; consummates, A xxvi 438, xxvii 444, xxviii 468; P 441, 515; Ad f. 245a, *mṅon-par bsgrub-par bya'o*; achieves, A vii 173; S x 1459, *mṅon-par bsgrub-pa*=P 217 abhinirharaṇa; P 512; calls forth, P 28 (S-); P 84, 88

abhinirharate, acquires, R xxxii 3, *mṅon-par sgrub*

abhinirhāra, consummation, A xxviii 469-70, xxx 490-1; P 170 (S-), 202, =S *mṅon-par bsgrub-pa*; achievement, A vii 173, P 88; highest achievement, A vi 137, xviii 347; calling forth, P 84; aspiration for, Ad f. 237a, *mṅon-par bsgrub-pa*

abhi-niviśate, settle down in, A i 5, vi 149, xiii 282, xxviii 465, xxxi 517; P 105, 106, ·S iii 486, S 119 (P–), *mṅon-par śes-par gyur-pas*(?), P 175, 195, 255, 256; Su i 16b, 17a, 18b, 19a; adhere to, A xi 240, xxxi 514

abhi-niviṣṭa, settled down in, P 147; is accustomed to suppose, S v 842 =P 147 abhiniveśa

abhiniveśa, settling down in, A xiii 282; xxii 400, *mṅon-par chags-pa*; S x 1466–7, *mṅon-par chags-pa*; AA— *mṅon-par shen-pa*; Sa 196; inclination towards, AA viii 37, *mṅon-par shen-pa*; Sa 196–7

abhiniveśaṃ karoti, settle down in, A xv 302, (na . . . =na vastuparigrahaṃ karoti H)

abhiniveśita, settling down in, AA i 60, *mṅon shen*

abhi-niṣkramaṇa, leaving home, S x 1458 (=P 217 naiṣkramya), x 1471 *mṅon-par 'byuṅ-ba*

abhiniṣkrāmati, leave home, A xxviii 458, *mṅon-par 'byuṅ-bar 'gyur shiṅ*; P 225 (=S 1471 niṣkrāmati), *mṅon-par 'byuṅ*; P 36; Ad f. 233b, *mṅon-par 'byuṅ-bar 'gyur shiṅ*

abhi-niṣpatti, accomplishment, A xxxi 515

abhinīla-netratā, his eyes are intensely black, P 533a, 533b, *spyan dkar nag 'byes-pa*

a-bhinna, not broken apart, A viii 186, *tha mi dad*; R viii 1, *dbyer med*; AA ii 28 *tha-dad ma yin*; Ad–ND–189a; unbroken, A xvi 308; Ad f. 253b, *dbyer med-pa*; not differentiated, P 40=S 129 abheda

abhi-prakirati, strew, A xix 365 (not trsl.); scatter over, Sa 41b; spread, Ad f. 233a, *mṅon-par rab-tu gtor* (cf. A iii 79, vi 158, xxviii 457, xxxi 517)

abhi-pratiṣṭhati, set out, S LIV 300a

abhi-pramudita, exceedingly joyous, Su ii 21b, *rab-tu dga'-bar*

abhipramodana, gladdening, A xxx 490

abhi-pravarṣati, (shall) rain down to, Ad f. 233b, *rab-tu 'bab-par 'gyur ro*

abhi-pravādayati, play on (musical instruments), A vi 158

abhi-prasthita, set out, R i 1, *mṅon shugs*; R xxi 8, *shugs-pa*; well set out, R xxvii 4, *ṅes-pa shugs*

abhi-prāpuṇi, reach, R i 21, *mṅon-par thob byed* (=cause to reach?)

abhi-prāya, intention, A iii 52, xvii 325, xix 363, xxiv 417, 442; intent, A iii 76, 84, xxiv 417, P 439; wish, R xxvii 5, *'dod-pa*; xxx 1, *'dod*

ciṅ; desire, A xvii 332 (cy); purpose, Ad f. 251b, *dgoṅs-pa*; attempt (to hurt), Ad f. 223b, *bsam-pa*

abhiprāya-paripūrṇa, full of good intentions, Ad f. 248b, *bsam-pa yoṅs-su rdzogs-pa*

abhiprāyaṃ paripūrayati, suits, A xxiv 418, *bsam-pa (yoṅs-su) rdzogs-par byed do*

abhiprārthayate, eagerly wants to strive after, P 583a, *don du gñer*

abhipreta, which is the goal (of the voyage), A xiv 289; iv 96 not trsl.

abhi-bhavati, surpasses, A i 24 (=P 231–2, S 1530, 1534), vii 173, xxii 401, xxvi 434, xxvii 455; P 21=S 68 *zil-gyis gnon-pa*; P 39, 40, 242; Ad f. 227a, *zil-gyis non-par 'gyur*

abhibhavanto gamiṣyanti, they surpass, A xxiii 412, *zil-gyis gnon ciṅ 'gro-bar 'gyur ro*

abhibhavitum, be surpassed, Ad f. 219b, *zil-gyis non-pa*; overpower, Ad f. 258a, *zil-gyis gnon-par*

abhibhāvana, overpowering, P 4

abhibhāvanā, (whatever it may) surpass, A xxxi 525 (at xxxi 526 V.R. avibhāvanā)

abhi-bhāṣate, converse, A iii 76

abhibhāṣyate, the words addressed to one, Su iv 39a, *mṅon-par bśad-pa*

abhi-bhūta, surpassed, A xxiii 411–2, *zil-gyis mnan to*; A ii 33, =dhyāmīkṛto H; overpowered, A iii 53; conquered, A vi 136; overcome Su ii 22b

abhibhūya, surpassing, P 10, 231; overtowered, P 10; having surpassed, P 59=S 266; has (really) risen above, A xxx 483, tad-āyatattva-abhāvena: abhibhūya H

abhibhūya gacchati, surpasses, Ad f. 226a, *zil-gyis mnan ciṅ*

abhibhoti, surpass, R vi 9, xxiii 2, xxx 12, xxxi 16, 17, *zil-gyis gnon* (=abhibhavati)

abhibhvāyatana; *zil-gyis gnon-pa'i skye-mched*; basis of overcoming, AA viii 3*; station of mastery, P 20=S 64*

abhi-mata, considered, A iii 9, *'dod-pa*; admitted, AA iv 55, *bshed*

abhi-manyati, feel conceited, R xxi 3, *rlom sems*; feel superior to, R xxi 7, *sñam brñas byed-pa*

abhi-mardati, crush, A xxv 425, *brdzi-ba(r)*

abhi-māna, *mṅon-pa'i ṅa-rgyal*, conceit, A xxi 385*, aprāpta-adhigame prāpty-

abhiprāyād H; 388*, xxiv ch.

abhimāna-patita, fallen into conceit, A xxi 394, *mṅon-pa'i ṅa-rgyal can-du ltuṅ-bar*

abhimānika, conceited, Sa 232; Su ii 21a, *ṅa-rgyal can*

abhi-mukha, face to face, A xiv 290; Sv, *mṅon-du ('gyur ro)*; S 261=P 56

abhimukhī, which is face to face, P 230 (6th stage)

abhimukhī-bhavati, comes face to face with, P 60, Sa 210, Su vii 106b

abhimukhī-bhūta, face to face, P 5

abhimukhīṃ smṛtim upasthāpya, intent on fixing his mindfulness, P 5 (S: pratimukham)

abhi-yukta, practised, R xvii 2, 6, xxii 9, xxix 10, 11, 14 (*mṅon-par*) *brtson* (*gyur*); Su vii 94b; interested in, R xxiii 4, *brtson*

abhiyuktaka, one who practises, R xxi 7, *brtson*

abhiyujyati, practise, R xxvii 4, *mṅon-par brtson byed*

abhiyoga, persistent application, Su vii 104a

abhi-rata, fond of, A xi 246; take pleasure in, A xix 361

abhirati, pleasure, P 171=S vii 1265, *mṅon-par dga'-ba*

abhi-rādhayati, gladdens, Ad 218a, *raṅs-par byed-pa*

abhi-ruhati, mount on, A vi 167, xiv 288, xxx 505

abhiruhya, having mounted, P 185; aboard, A xxx 486

abhi-rūpa, handsome, A xviii 343, xx 371; beautifully formed, P 533b, *mdzes*

abhi-lakṣayati, make appear, P 202 (S–)

abhi-lapati, talk about, S 324 (P–), 1452; Su v 60b, *brjod-pa*

abhilapita, is talked about, A xviii 347

abhilapyate; *brjod-pa*; is talked about, Su i 7a; S 1452*, A xxix 475*

abhilāpa, talk, A xviii 347, Su i 7a

abhilāpa-mātra, mere talk, R xviii 7, *brjod-pa tsam-du*

abhi-laṣaṇīya, desirable, A vi 151

abhilāṣa, eagerness, S 1265 (P–), *mos-pa*

abhilāṣin, one who is eager, A xi 246; R xv 8, *'dod*

abhi-vadati, welcome, A x 230, *mṅon-par brjod-pa*; xi 234, *mṅon-par ston-pa*; Su vi 86a, *mṅon-par dga'*; recommend, A xi 237

abhi-vandati, (respectfully) salute, A xiii 283, xxx 509, P 9, 12, 14, V 1; reverently lower, A viii 198

abhi-vardhate, wax strong, P 35=S 115

abhivardhana, continue to grow, P 534, *mṅon-par spel shiṅ*

abhi-varṣati, pour down, Su ii 21b

abhi-vāhayitā, one who causes to be brought about, Su vii 108a

abhi-vijñāpayati, makes resound, P 234

abhi-vinayati, educate, A v 105

abhi-vyāharati, say, A xi 247

abhi-śikṣita, well trained, R i 4, *mṅon bslabs*

abhi-śraddadhāti, truly believe, A iii 62 (=abhisampratyayaṃ kurvāṇaḥ H), 92, v 102, x 209; V 21b, *mṅon-par yid ches-par 'gyur-ba ('byuṅ-la lta mchis lags sam)*

abhiśraddadhānatā, believing, P 133 (S: *yid ches-pa*)

abhi-ṣajati, offend, P 562

abhi-ṣikta, consecrated, Sv, *dbaṅ bskur-ba*

abhiṣiktatā, consecration, Adhy. 12, *dbaṅ bskur-ba ñid-pa*

abhiṣeka, consecration, Adhy. 5, *dbaṅ bskur-ba*

abhi-ṣyanda, overflowing, P 554a

abhi-ṣyandayati, softens, P f. 202, *sbyoṅ-bar byed-pa*; irrigates, Su vii 106b

abhiṣyandamāna, pouring down, Su vii 106b

abhiṣvaṇga, desire, Su vi 81b, *mṅon-par shen-pa*; see kāma-

abhi-saṃskaroti, bring about, A vii 179, P 584b (-kurvati); bring together, A xvii 331; put together, S 139=P 45; effect P 191; has manufactured, Su i 16a; manufacture (fictitious entities) Su i 17a

abhisaṃskartṛ, agent who could bring about, P 253

abhisaṃskāra, together-making P 197=S 1410, *mṅon-par 'du byed-pa*; formative influence, A i 8, P 139, S iv 582 (=A); accumulation, A vii 183, xviii 346; bringing about, A vii 173, xi 235; conditioned existence, Su vii 103a; karma-formations P 566

abhisaṃskāra-sattva, a being who manufactures, Su i 17a

abhisaṃskṛta, exercised, A xxviii 464a; put together, Ad f. 251a, *mṅon-par 'dus-par byas-pa*

abhi-saṃhṛtya (V. R. abhisaṃharitvā), had piled up, V 24

abhi-saṃkṣipati, pile up, A vi 138, 161, P 258b, 261a; (Vibh. ekajjham abhisaññūhitvā); heap up, P 285

abhi-saṃkṣepa, abridgment, P 466a; Ad f. 247b, *mṅon-par bsdus-pa*

abhi-saṃcetayita, arranged (into concrete things and events), Ad f. 251a, *mṅon-par bsags-pa*

abhi-samaya; *mṅon-par rtogs-pa*; re-union, A i 30, viii 189; xv 303 (saṃbhṛta-sambhārasya nirvedha-bhāgīya-ātmakaḥ prayoga-mārgaḥ H); S 141=P 47, P 134, 260–2, 508; S LIX 324b; Ad f. 259b*, 264a, 264b*; Su i 7b; iii 37b*

abhi-samīkṣya, having surveyed, A xv 293

abhi-sameti, realizes intuitively, P 295

abhi-saṃpratiṣṭhate, set out, P 552b

abhi-samprasthā, advancing, A vi 164

abhisamprasthita, definitely set out, A iii 88, v 130, vi 159, 164

abhi-saṃbuddha, fully known, A—; fully awake to, A ix 200

abhisambodhanatā, undergo the process which leads to enlightenment, A i 32

abhi-hata, struck, A vi 165

abhīkṣṇam, regularly, A xxi 390, *rtag-par*; continually, A iii 61=punaḥ punaḥ H; every moment, A vi 150; repeatedly, A iii 90; xviii 350 =punaḥ punaḥ H; Ad f. 217b, AA iv 53, *yaṅ daṅ yaṅ-du*; Sa 30a; again and again, constantly, perpetual: P 214=S x 1454, P 218=S x 1468; P 215=S x 1455; S x 1458, 1470=P 214, 224; *yaṅ daṅ yaṅ*; all the time, A xi 248, *rtag-tu*

abhīpsita, wished for, A xxvi 434 (abhi-ĀP), *'tshal-ba*

a-bhīru, fearless, K, *'jigs-pa med-pa*

abhīrutva, fearlessness, K, *'jigs-pa med-pa*

abhutī, has had, R i 7, *'byuṅ-ba*

a-bhūta, what is not, A xx 378; unreal, Ad 611; Su i 15b, 16a, 16b, vii 98b

abhūta-koṭi, no reality-limit, K, *yaṅ-dag-pa'i mtha' ma yin-pa*

abhūta-grāha, seizing on what is unreal, Ad f. 251a, *yaṅ-dag-pa ma yin-pa-la 'dzin-pa*

abhūta-dharma-aparigrāhaka, one who does not take hold of unreal dharmas, A xxv 427, *yaṅ-dag-pa ma yin-pa'i chos yoṅs-su mi 'dzin(-pa)*

abhūta-parikalpa, the imagining of what is unreal, Su vii 98b

abhūta-parikalpita, imagined and unreal, S 119 (P–), *yaṅ-dag-pa ma yin-pa las yoṅs-su brtags-pas*

abhūta-parigrāha, one who seizes on what is unreal, Ad f. 225b, *yaṅ-dag-pa ma yin-pa yoṅs-su 'dzin-par* (*mi*) *byed* (*do*)

abhūta-śunya, unreal and empty, R xxii 5, *yaṅ-dag min stoṅ* (*ste*)

abhūta-saṃkalpa, an unreal fancy, P 562

abhūta-saṃbhūtāni, they do not really come into being, A xii 266

abhūta-ārambana, (with an) unreal objective support, Su i 15a, b, 16a, b

abhūtatā, unreality, Su i 17b, vii 109b

abhūtatva, it is not, A xiị 268

abhūto, unreal, R xxii 6, *yaṅ dag min*

a-bhūmi, no ground (for), Su ii 20b; AA i 65, *sa min*

a-bheda, not dissension, A xvii 335; making no difference, AA ii 3, *dbyer med*; undifferentiated, K, *dbyer med-pa*; Sa 222; unbroken, Ad–ND–189a, P 556

abheda-pada, a word which implies a distinction, Sa 225

abheda-artha, unbroken meaning, Ad 611

abhedaka, unbreakable, Ad–ND–189a

abhedatva, undifferentiatedness, K, *dbyer med-pa*; unbrokenness, Ad f. 229a, *bye-brag ma mchis-pa*

abhyadhika, extraordinary, P 534b, Ti–

abhy-anujānāti, grant (or: give) permission, A iii 77, vi 150, 153, vii 181, *gnad*; agree to, A vi 154; sanction, Sa 43a, P 263a

abhyanujñāta, sanctioning, Sa 43a

abhy-anumodita, enjoined, AA ii 22, *rjes-su yi raṅ*

abhy-antara, interior, A iii 56; within, Su vii 106b; A x 216, *naṅ-la*

abhyantara-parivāreṇa bhavitukāma, wants to belong to the intimate retinue of, P 29=S 95, at(=bh)yanta-parivārakeṇa, S–Ti: *ṅan-gi 'khor-du 'gyur-ba*

abhyantare, within, A x 216; on his way, R xx 17, *bar-gyi*

abhy-avakāśa; *nam-mkha'*; open space, A viii 197, R xxvi 4* (abhyā-); open place, A iii 50; space, Ad f. 229a*

abhy-avakirati, strew, A xx 489; scatter (over), A ii 41, vi 158, xix 365, xxxi 524, P 11 (not trsl.), 13; Ad f. 233a, *mṅon-par gtor*; Su vii 111b; P 291a, 405; cf. A iii 79, xxvi 434 (*gtor-nas*), xxviii 457, xxxi 517

abhy-ava-ā-kirati, strew over, Sa 41b

abhy-ācikṣati, calumniate, A xi 153 (an-abhyākhyātu-kāmena: Tathāgata-

nirdiṣṭa-artha-anuṣṭhānena phala-prāpti-darśanād atiraskartu-kāmena); vii 179 (no H); misrepresent, V 17d (Ti–), 21a, *skur-bar 'gyur ro*

abhyāśī-bhavati, comes near to, Ad 219b, 220b, 224a, 226b, 228a, *ñe-bar gyur-pa*

abhyāś'ito, quite near, R x 5, *ñe-bar gyur to*

abhyāsa, quite near, R x 3, *ñe-ba*

abhyāsa-mārga, path of repeated meditational practice, AA i 71, iv 38, *goms-pa'i lam*

abhy-āsanna, (quite) near, A x 216, *ñe'o*, 217, *bsñen te*; *bsñen-par*; P 304; Su i 18b

abhyāsannī-(bhavati), close to, A xviii 348; near to, A xix 362

abhyāsan, who repeatedly adds to, A xix 357

abhyāsī-bhavati, come near to, S 681

abhy-utkṣipati, take out of, Sa 36a; lift up, P 27=S 81; S 82 (P–) *gyen-du bteg-nas*

abhyutkṣipya, having lifted up, Ad f. 235b, *gyen-du bteg ciṅ*

abhy-utthita, risen up, A xx 372; raised to a height, A xxi 395, *mṅon-par brtson-pa(s)*

abhy-udaya, rises loftily high above, Su vi 78a, *mṅon-par 'phags-pa*

abhy-udāgacchati, has arisen, S 1253, *mṅon-par 'char-ba'i tshe*, =P 163 udāgacchataḥ

abhy-udīrayati, utters, Ad f. 261a, Ti–

abhy-udgacchati, rise (up to), A xix 365; xx 381, *mṅon-par 'phags te*; xxviii 457, xxxi 518, P 97; advances, Su vii 108a, 112b; arises, Su vii 107b

abhy-udgata, elevated above, A xvii 326, xxx 491; risen, V 14g; cxceedingly lifted up, Su ii 21a

abhyudgatatā, a state where they are elevated above (all beings), A xxv 426; see: sarvasattva-

abhyudgamya, as he rises high up into, Ad f. 215b, *mṅon-par 'phags te*

abhy-uddharati, pull out, Su vi 90b

abhy-upagacchati, admit, A xvi 319

abhy-upāyikī, circumspect, AA iv 48, *thabs mkhas*

abhy-upaiti, come to, R xxii 6, *bslaṅ-ba* (O: *laṅs-pa*); xxii 13 *'gyur-ba* (*bshin*); incur, R xxxii 3, (*mi*) *'gyur* (=abhyupagacchati)

abhy-okireya, would bestrew, R xxx 11, *ñug byed* (*-la*) (=abhyavakirati)

abhra, cloud, V 32a, K, sprin

abhra-paṭala, covering of cloud, R xxviii 7, *sprin . . . 'phro-bas mun*

abhra-maṇḍapa, pavilion in the clouds, A xxx 508

abhrānta-citta, his thoughts not wandering about, R xvii 3, *sems 'khrul med*; his mind does not wander, A xvii 332

abhrānti, the fact that one is not deceived, AA v 8, *ma 'khrul*

amaṅku, unembarrassed, Su vi 89a

a-matsara, absence of meanness, AA iv 43, *ser-sna med*

a-mata, not known, P 82

a-manatā, does not put his mind to, S vii 1265, *slom sems-su mi byed-pa*= Ad amanyanatā=P 171 na manyate; (no) conceit, S x 1457 (=P 216 amanyanā), S x 1470 (=P 223 amanyanatā), *rlom sems-su mi bya-ba* (*byed-pa*)

amananatā, to be devoid of mental acts, A xxxi 525, K, *rlom sems med-pa*

amananā, has no mental attitude, A ix 206, *rlom sems ma mchis-pa*; absence of conceit, AA i 53, 62, *rlom med*; absence of preconceptions, AA iii 10, *rlom med-pa*

a-manasikāra, non-attention, S x 1460=P 218; S 1463, 1468, *yid-la mi byed-pa*; P 134; not attending to, S 1444

amanasikāratā, non-attention, P 134, 220, 222

amanaskṛti, non-attention, AA v 28, *yid mi byed*

amanaskriyā, non-attention, AA v 28, *yid-la mi byed*

a-manaāpa; *yid-du mi 'oṅ-ba*; unpleasant, A xii 253 (=P 327) (=cittena-anabhipreta H), xxvi 437*; P 90, 91, Ad f. 227b*

amanaāpatva, unpleasantness, A xxiv 419=Ad f. 224a, *yid-du mi 'oṅ-ba*

a-manuṣya, ghost, A iii 49, xi 247, xvii 333; not meṅ, A viii 198; super-human beings, A xxi 394; heavenly, A iii 92

amanuṣya-graha, ghostly seizure, A xx 384, *mi ma yin-pa'i gdon*(*-gyis*)

amanuṣya-bhūta, ghost, Ad f. 216b, 258b, *mi ma yin-pa*(*r gyur-pa*)

a-manyanatā, no conceit, P 215=S x 1455, *rlom sems-su mi 'gyur-ba*

amanyamānatā, absence of imaginings, A xxx 492

a-mama, A xxx 487 (not trsl.)

a-mala, not defiled, Hr, *dri-ma med-pa*

a-mahadgata, not gone great, A xii 263

amātya; *blon-po*; relative, A iii 84, xxi 386*; minister, A xiii 281, xvii

335; R xiii 1*; companion, P 10

a-māpya, measureless, *gshal-du med-pa*

a-māyāvitā, free from deceit, A xvii 327; abhūta-guṇa-saṃdarśanavaikalyād H

amāyāvin, free from deceit, Su i 5a, vii 111a

a-mārga, what is not the Path, AA v 15, *lam min*

a-mita, measureless, P 64

a-mitra, foe, R xx 3, *dgra-byed*

amitra-kāma, one who wants the opposite of friendship, A xvii 335

a-mithyatva, nothing can go wrong, Hr, *mi brdzun-pa*

a-mukta, not freed, A i 22–3=P 199, viii 185; unfreed, A viii 195; not yet free, Ad f. 227a, *ma grol-ba*; not released, Ad f. 244b, *ma btaṅ-ba*

a-mukhara, not scurrilous, P 533, *mi sñan-pa*

amukharatā, not talk nonsense, Su iv 59a, *mu-cor mi smra-ba*

amutra, there, P 86

a-mūla, what is no root, Sa 225; without root, Sa 226

a-mṛta, deathless, R i 27, *'chi med*; xxiii 4, *bdud rtsi*

amṛta-dhātu, Deathless Element, Ad f. 239a, *bdud rtsi'i dbyiṅs-(su)*

amṛta-dhātu-dvāra, the door of the deathless element, A xxv 426, *bdud-rtsi'i dbyiṅs-kyi sgo*

amṛtasya dvāra, the door to the Undying, Ad 225a, *'chi-ba med-pa'i sgo*

amṛta-āvaha, bring deathlessness, P 549

a-mogha, not fruitlessly, A xxii 403, *'bras-bu yod-par*; xxxi 514; S 110 (P-), *don yod-pa*; not vain, Adhy. 14 *don yod-pa*

amogham, not fruitlessly, Ad f. 220b, *'bras-bu yod-par*

amoghu, not fruitlessly, R xxii 10, *don yod*

Amoghadarśin, Name of a Bodhisattva, P 5

ambara, garment, R xvii 4, *gos*

aya, arise, A i 7=S iv 504

a-yatna, without any exertion, A i 30; without any effort, AA xi 38, *mi mṅa-ba(r)*

ayatnatas, easily, A v 112

ayatnena, without effort, Sa 24a, *bsgrim mi(?)*

a-yathā, not as it appears, AA v 5, *ji-bshin . . . med-pa*; not considred as it really is, AA v 29, *ji-bshin . . . min*

ayathābhūtārtha-, not in a true sense, A i 32

ayu, in R=ayam, this, *'di-dag*

ayu eṣa, already he, R xxiii 4

a-yukta, illogical, A iii 54; not joined, S 138=P 44; P f. 210

ayuta, myriad, P 269

a-yoga, non-junction, K, *sbyor-bar ma yin-pa*; P 253a; not a matter for disjoining, P 48=S 146, viyoga

ayoga-kṣema, surrounded by troubles, A xi 247, *grub-pa daṅ bde-ba med-pa*

ayoniśo-manasikāra, unwise attention, A x 218, *tshul bshin ma lags-pa yid-la bgyid-pa*

ara, spoke, P 6; P 533a, *rtsibs*

a-rakta, not impassioned, A xxix 476, *'dod-chags-pa med ciṅ*

a-rakṣaṇa, way in which one has nothing to hide, AA viii 4, P 523b, *bsruṅ-ba med-pa*

araghaṭṭa, machine for raising water from a well, AA vii 2, *zo chun rgyud*

araṇa, Peace, P 123=S 503 araṇya

araṇa-vihārin, one who dwells in Peace, A i 6, 20; P 145; V 9e, *ñon-moṅs-pa med-par gnas-pa*

araṇa-saraṇa-sarva-samavasaraṇa, S 1414, 1425

araṇā, Peace (in the forest), P 203, 531b; appeasing, AA viii 3, 7, *ñon moṅs med-pa*

araṇāya, of those who are secluded in Peace, R xvii 1, *ñon moṅs ma mchis*

araṇodgata, rising from peaceful seclusion, Sa 192

araṇya, remote forest, R xxi 3, *dgon-pa*

araṇya-gata, gone to the forest, A iii 50; he found himself in the seclusion of a remote forest, A xxx 481

araṇya-parama, one completely devoted to life in the remote forest, A xxi 393, *dgon-pa lhur-byed (ciṅ)*

araṇya-vanaprastha, jungle, A xxi 391, *dgon-pa daṅ nags-'dab*

araṇya-vāsa, dwelling in the forest, P 215=S x 1455, P 220=S x 1462, *dgon-pa-la gnas-pa*

a-rati, no content, A xxix 476, *dga'-ba med*

aratni, cubit, P 533a, *khru*

Arāḍa Kālāma, Su vi 92b

arūpa-saṃjñin, not perceiving form, P 210=S 1445, rūpa-saṃjñin

a-rūpin; *gzugs med-pa*; immaterial: S 93* (P-); P 164=S 1257*; 225=S 1473, 235, 244, 261, 262; S LIX 340a, LXX 587b; Ad f. 253b*

a-rūpya, immaterial, Sa 34b

a-roga, healthy, A xxx 501

arka, sun, AA i 19, *ñi-ma*

arghatva, value, A xi 250

arcanīya, to be adored, A iii 57

arc(ay)ati, adore, A xxii 402, *ri-mor byed*; xxvi 437, *ri-mor bgyis-par* (*'gyur*)

arci(s), flame, A xix 352; R xix 1, *me-lce*; Su iv 40b, *'od-'phro-ba*; light, P 95; ray, Ad f. 233a

arciṣmatī, brilliant, P 229 (4th bhūmi)

arcchati, provide, R iv 7, *'gyur*

arṇava, great flood, A xxvi 434, Su iv 52b, *rgya-mtsho*; ocean, AA i 19, *mtsho*

artha; *don*; thing, A vi 151, xxiv 417; objective reality, AA v 29*; object, A iii 77, xii 265, xxvi 440; R iii 9*, xx 5*, xxxi 3*; AA ii 7*; S 1451 (? ed. māsa, *ñon moṅs-pa,* ārti?, P-); matter, A i 32, x 211, xii 275, xix 359, xxx 494, 511; Su i 4a; benefit, A x 219; purpose, A xiv 284, xxx 503; use, A xxx 504; need A xxx 497, 502; weal, A ii 36, vi 136, xi 236, xii 255, xxi 395, xxxi 517 (+ kṛta); P 260; R i 25*, xi 2*, xxx 6*; AA i 72, iv 43, v 3, viii 35, 38*; welfare, A i 28, vi 151, x 227, 229, xxvi 435, xxxi 499 (+ karoti), xxx 494 (+ kṛta); AA i 18, 38, ii 18, iv 10*; sense, A i 18; R xxv 6, etam artham, in that sense, *de phyir*; aim, AA iv 57*; fortune, A xiv 288; benefits, A v 105; entity, A xviii 348–50; objective entity, AA v 7*; meaning, A i 28, iii 62, vi 151, ix 205, xi 244, xv 292, xvi 312, xviii 348, xxii 398, 399; R xxiv 2*; K*; V 26, 29; AA—*; P 259; something of value, A xi 244, *nor*; wealth, P 534a, *nor* (*-la*)

arthaṃ karoti, work the welfare of, P 59=S 264; work the weal of, P 66

arthaṃ dātukāmo arthaṃ parityaktukāmaḥ, liberal and generous, A xi 244, *nor yoṅs-su gtaṅ-bar 'dod-la*

arthaṃ na dātukāmo, unwilling to give anything away, A xi 244

arthakaraṇa, council(?), Su vii 105b

artha-kāma, desiring the welfare of others, A xxvi 435; R xv 4, xxiii 3, *don 'dod-pa*

artha-kuśala, conversant with the meaning, A v 112

artha-kriyā, actions for the benefit of others, P 528a, *don bya-ba* (*don spyod-pa*)

artha-gati?, meaning?, Sa 31b

artha-caryā, actions for the benefit of others, Su vii 105a; helpfulness, Ad 219a, *don dpyod-pa*; beneficial actions, P 534a, *don spyod-pa*

artha-naya, the method which shows the meaning, A vii 176

artha-pratisamvid, analytical knowledge of the meaning, P 211

artha-prāpta(?), modelled on an objective entity(?), Ad f. 244a, *don-gyi rjes-su shugs-pa*

artha-yukta, intent on what is beneficial, R xv 6, *don daṅ ldan*

artha-vat, wealthy, A xx 371

artha-vaśa, reason(ing), A xv 301, 304, S 552; sequence (of thought), A xvii 339

imam apy arthavaśaṃ pratītya, based on this reasoning, S iv 552

imam arthavaśaṃ saṃpaśyan, considering this sequence of thought, Su i 6a; v 64b, *kho-bos dbaṅ de mthoṅ-bas*; when he considers this sequence of events, A xxiv 420, *don-gyi dbaṅ 'di'aṅ mthoṅ-nas*; Ad f. 224a, *don-gyi dbaṅ de mthoṅ-bas na*; considering (which) reasoning, Sa 218, Su vii 99a; when he considers this state of affairs, P 248b

imam apy aham arthavaśaṃ saṃpaśyan, surveying also this reasoning, Ad 219a, *ṅas don-gyi dbaṅ 'di mthoṅ-bas*

idam arthavaśaṃ saṃpratītya, fully convinced of the correctness of this reasoning, Su ii 22a

kam arthavaśaṃ saṃpaśyan, on what grounds, Sa 218

kam arthavaśaṃ saṃpaśyamāna, as a result of which reasoning, P 508; *don ci-shig mthoṅ-nas* (Ad)

kim arthavaśam upādāya, on account of what reasoning, P 111

kim arthavaśaṃ pratītya, for what reason, P 113

artha-saṃhita, profitable, A xvii 323, =māyopamārtha-prakāśatvena H

artha-anupratipanna, modelled on an objective entity, P 438 (? cf. Dbh 42, 11)

arthatas, according to ultimate reality, A xviii 347; (according to) its meaning, A vii 176, xxii 398, xxviii 460; Ad f. 233b, *don*

-artham, for the sake of, A xxx 501; AA iv 51, *don-du*; in order to, A ii

41; with the object of, A iii 77

arthāya, for (the sake of), A i 21, xv 300, xvii 325, xix 361, xxvi 443; S x 1461, *don-du,* =P 219; on behalf of, A xxx 497; about, A xv ii 330

arthika, profitable, A iii 49, 59, x 225, xxv 432; wants, A xxx 495; desirous, A iii 93, v 102 (prayogataḥ H), ix 202, xxx 483, 493; R xx 15, *'dod-pa,* xxvi 2, *don gñer*; Su vii 111a; one who desires, A xi 235, P 264

arthika-tā, desire, A xi 246, *don-du gñer-ba*; xxx 500; zeal, A xxx 485; desirous, A xxx 493

arthikatayā utpadyate, become desirous, A x 218

-arthin, A iii 52 (āhāra-, in order to eat it); one who asks for something, AA i 58, *sloṅ-ba*

-arthe, for the sake, A ii 34

ardha, half.—

arpayati, procures, A vii 173-4, P 89 (S–); directs, P 437

arpaṇā, procuring, AA ii 25, *gtod-par byed-pa*

arbuda, boil, A iv 97, *chu-bur,*=abhivardhamāna-piṭakam H

arhati, is worthy, Sa 226

arhattva, Arhatship.—e.g. A xiii 282, xvii 330, 337

arhan, Arhat.—e. g. A xvii 330.–S 113 *dgra bcom-pa*=P 34 bodhisattva (by mistake?)

a-lakṣaṇa, unmarked, A xii 257; P 225=S 1474 *mtshan-ñid med-pa*; markless, A ix 206; without marks, R xxii 4, *mtshan-ma med-pa*; no mark, Ad f. 253b, *mtshan-ñid med-pa* (*r*)

alakṣaṇa-yogena, through devotion to the absence of marks, P 523

alakṣaṇatva, no mark, A viii 192; it is without mark, A xii 265; absence of marks, AA iv 19, vii 4, *mtshan ñid med-pa*

alaṃ-kāra, adornment, A xxxi 519; ornament, P 23(=S73), 28, 187, 263

alaṃ-kārayati, get ready, A xxx 504

alaṃkṛta, adorned, (with), P69=S279 Samanvāgata bhūtvā, P 523

a-lapaka, not a chatterer, P 4

alabdha-pūrva, in the past(?), R xxix 4, *sṅon-chad*

a-labdhatā, absence of grasping, AA iv 50, *mi dmigs ñid*

a-labhantu, without having found, R xviii 3, *ma phrad*

a-labhamāna, not gaining, A xi 249, *ma rñed-pas*

alam-ārya, truly noble, P-p. 154
a-lambha, not met with, Su i 17a
a-lasa, indolent, P-p. 317
a-liṅga, without token, Sa 30b; without attribute P f. 243 E
a-līno, uncowed, R xxxi 9, *shen-pa med*
a-lujyana, not crumbling, AA iv 14, *'jig med*
alupta, lopped off, A xvi 308 (cy)
alpa, (a) little, A x 218, xvii 326; R xxxi 14, *chuṅ-ṅu*; P 22=S 68; small, A iv 98, xi 234; S x 1460 *chuṅ-ṅu*=P 219
alpaka, (a) few, A x 226, xvii 336, xxv 429; Ad f. 225b, *ñuṅ*; Sa 219
alpa-kṛcchreṇa, with little trouble, P 56=S 261; S 1453, *ñon-moṅs-pa med-par*; Sa 42a; P 551
alpa-kṛtyatā, a state where he has few cares, A xvii 327, lābha-ādi-nirapekṣatvād H
alpa-tejaska, lose their lustre, Su vi 90a
alpa-pakṣīkaroti, greatly reduces the following, Su vi 90a
alpa-buddhi, of small (little) intelligence, A xi 250; R vii 6, xxi 1, 3, 4, *blo chuṅ*
alpa-buddhika, of small intelligence, A vii 179 *blo shan-pa*; xi 249
alpa-bhāṣya, speaks little, A x 218, *smra-ba ñuṅ-ba*
alpa-mātra, a few only, R xi 1, *cuṅ-zad tsam-shig*
alpa-vāk, (a man) of few words, A xxi 387, *tshig ñuṅ-ba*
alpa-śruta, one who has learned little, A viii 185
alpa-sāra, inferior quality, A xi 239, *byin chuṅ-ba*
alpa-sthāma, weakling, A xxi 395, *mthu chuṅ-ba*, xxv 426, *mthu chuṅ-ṅu*; of little stamina, R xxiv 1, *ñam chuṅ*; has no strength, A x 218, *stobs chuṅ-ba*
alpa-styāna-middha, finds little rest, A x 218
alpātaṅkatā, well, P 13
alpa-ābādhatā, free from sickness, P 13; rarely oppressed by sickness, P 534a, *nad ñuṅ-ba*
alpa-āhāra, takes little food, A x 218, *kha-zas chuṅ-ṅu 'tshal-bar 'gyur*
alpa-arghya, inferior value, A xi 239, *rin thaṅ chuṅ shiṅ*
alpī-karoti, make small(er), A vii 175
alpeccha, a man of few wishes, A xi 244 (=P 320a), *'dod-pa chuṅ shiṅ*; xxi

387, *'dod-pa ñuṅ (shiṅ)*; Ad 217a, *'dod-pa chuṅ-ba*; too easily satisfied, A xi 244

alpecchatā, fewness of wishes, P 215=S x 1456, P 220=S x 1462, *'dod-pa chuṅ-ba*; AA i 53, *'dod chuṅ*

alpeśākhya, insignificant, P-p. 316

alpotsuka, he has few cares, A xiii 281; carefree non-action, A xv 304; unconcerned, R xv 7, *thugs khral chuṅ-bar mdzad*; careless, Su iv 59a, *spro-ba chuṅ-ba*

alpotsuka-vihāritā, dwelling in unconcerned inactivity, A xi 236, *brtson-pa chuṅ-ṅus gnas-pa*

alpotsukaṃ tvaṃ bhava, do not trouble about, A xxx 500

alpotsukatā, unconcernedness, A xi 236 *spro-ba chuṅ-ṅu (la)*=tāvan-mātra-saṃtoṣe H; carefree non-action, A xv 304, nirvyāpāratve H

alpaujaska, of minor power, A iii 90

ava-kalpanatā, trusting confidence, P 133 (S 615 *rtog-pa*)

avakalpayati, accept, V 14b, *rtog ciṅ*

ava-kalpayan, trustingly confiding, A iii 62 (=manasyadhayāropayan H), iv 102, x 209

ava-kāra, repudiation, P 196, =Ad pratikāra

ava-kāśa, opportunity, A xi 246, xxx 504; S x 1464 (P-), *skabs*, and *go*; Su i 3a, P 180; room, A i 24, xxii 404; P 190=S 1369, P 231, 236; occasion for, P 72

avakāśaṃ labhate, a chance with, Ad f. 223b, *glags rñed-par 'gyur*

(na)avakāśaṃ dāsyanti, they are given no opportunity, A xi 246, *go-skabs 'byed-par (mi) 'gyur-ba*

ava-kirati, bestrew, A xxviii 457; scatter over, A xix 368, P 97; strew, A xxxi 517, P 11; Ad f. 233a, *gtor*

Avakīrṇakusuma, Name of future Tathāgatas, A xxviii 458, *me-tog bkram-pa*; Ad f. 233a, *me-tog gtor-ba*

a-vaktavya, inexpressible, S x 1465(P-), *mi brjod-pa*

a-vakra, straight, P 533a, *draṅ (-las)*; upright, P 533a

avakra-citta, his mind is straight, P 535a, *thugs yon-po mi mṅa'-ba*

ava-krānta, entered into, A ii 33, xvii 331; xxvii 451, *non-par gyur-pa*

avakrānta-niyāmā, those who have entered on the certainty of definite salvation, P 200b, *yaṅ-dag-par skyoṅ med-par shugs-pa*

avakrānti, entrance, A xvi 322, Sa 31a; descent, S x 1471, *'gro-ba*; AA i 68, *'jug-pa*; Su v 62a

ava-krāmati, depart, A iv 97; P 556; Su iii 27b *mi 'pho-ba*; descend, Sa 41b; fall into, A xxxi 520; enter into, P 21=S 67, *'jug-pa*; P 66, 107; S iii 490; P 119=S 485; enter on, P 492; Ad f. 236b, 250b, *'jug-pa(r 'gyur)*

avakrāmayati, enter into, A xx 379

ava-gata: what may cause, A xi 246 (bhaya-); had secured, A xxxii 527 (kṣaṇa-)

ava-gama, absence, Su i 13b, *daṅ bral-bar*

ava-gāhate, plunge (into), A xi 235 *dpyod ciṅ*, xv 302, xvii 323; Su i 18a; ii 20b, *khoṅ-du chud ciṅ*

avaṅka, not tricky, Su iv 54b, *yon-po ma yin-pa*

avaṅkatā, free from craftiness, A xvii 327, mātsarya-ādi-viviktatvād H

a-vacana, beyond words, A xxix 476, *tshig med-pa*; vākya-artha-atikrāntatvāt H; inexpressible, A ix 205, *brjod-du ma mchis-pa*

a-vacanīya, unutterable A ix 201, a-vyāhāra H; cannot be expressed in words, Su i 8a, *brjod-par bya-ba ma yin-gyi*; inexpressible, Su 11b

a-vacara, inaccessible to discursive thought, Ad f. 222a, *rtog-ge'i spyod-yul ma lags-pa*

ava-cara, belonging to, A xv 294; of the plane, A xvii 329; living in, A xxxii 529; cf. parṣad

ava-ṇata, inclined, A xv 304

ava-taraṇa, introducing, Ad f. 252a, *khoṅ-du chud-par bgyi-ba*; Ad f. 262a, *gzud-pa*

ava-tarati, enters (into), A xx 373, xvii 323; xxix 480 *'jug-pa*; xv 293, i 9; S LIII 292b, LVI 320b; Sa 36a; Su ii 20b, Tib: *spyod-pa rnams*; Su v 60b, *'jug-pa*; Ad f. 258b, *'jug ste*; descend, A iii 54, vii 172; come back to, A xxi 394, *shugs-pa*; alight, A xxx 506; plunge into, P 48; take off, A xxxi 521; fathoms A xi 244 *'jug* (vipañcitajñatvena tasya-avabodha-mārgaṃ (na) gamiṣyanti H); Sa 33b; introduces, S LIII 294a; Ad f. 252a, *khoṅ-du chud-par 'gyur*; enter on, Sa 34b; go into, Sa 36a, P 243b

avatāra, entry, A xxviii 472, *glags*.—Phrase at, A iii 49, 56, 76, 78; descent A vii 172; opening, Su vi 86a, *glags*

avatāraṃ labhate, gain entry, A xviii 331; get a chance to harm, P 55=S 254, P 290

avatāraṇa, introducing, S LIII 294a; make penetrate, S LIX 340a, *gzud-pa*=Ad; P 5

avatāraṇī, appearance, A vii 171

avatārayati, enter into, A xv 293; cause to enter, P 514; launch, A xiv 288–9; introduce P 551

avatāru labhiṣyati, gains entrance, R xxiv 2, *glags rñed 'gyur*

avatīrṇa, entered on, P 134

avatīrya, having entered into, Ad f. 252a, *shugs-nas*

ava-tiṣṭhati, abide, A iii 60–1, xx 373, Sa 35a, P 302a

avatiṣṭhate, stand still, A xiv 284; abides (in), A xxv 433, *gnas-pa*; P 59=S 266 tiṣṭhati; P 66; Su vii 103a; iii 40a, *gnas*; Ad f. 245a, *gnas-pa (shes bya-ba'i)*; Ad f. 252a, *gnas-par 'gyur*; stand, A xxx 502; take one's stand, P 520b

avatiṣṭheran, would situate on, Ad f. 230a, *gnas-par 'gyur-ba*

avadadhati (śrotram), listen, A vii 177

ava-darśika, advises, A xxii 398, *kun-tu ston-pa*

ava-dāta, white, A xxviii 457, *dkar-po*; xxx 487, P 235; 533b, Ti-; Ad f. 233a, *dkar-po*

ava-dāna, Tales, P 31 (S–), P 158, S x 1460=P 158; Ad f. 258a (V. R. apadāna), *rtogs-par brjod-pa'i sde* (cf. Mhvy. 1273)

ava-dāpayati, polish, Sa 36a

avadāyana-arthin, so that he might polish it, Sa 35b

avadāyana-upakaraṇa, the necessary apparatus (for polishing), Sa 36a

ava-dhāraṇa, accurate determination, AA ii 13, v 15, *ṅes 'dzin*; v 40 *ṅes gzuṅ-ba*

avadhī-karoti, (with this) for his terminus, AA v 24, *mtshams bzuṅ*

ava-nata, inclined, A xv 304

ava-nata(s), dejected, S 1453 *dma'-ba*

(**avanatā,** freedom from desire, S 633)

ava-naddha, joined, AA viii 13, *'brel-ba*; contained, AA viii 14 (*spa-ba?*)

ava-namati, sink down, P 8

a-vandhya, not barren, AA iii 9, *'bras yod*; bear the fruit, A x 213, *'bras-bu yod-par*

ava-buddha, understood, Su i 11b

ava-budhya, (having understood) P 105 (not trsl.)=S 378

ava-budhyate, recognize, Su i 3b; understand, P 193, Su i 15b; Su v 63b *khoṅ-du chud-pa*

avaboddhavya, must see through, A xxx 483; should be understood, P 169=S 1263 *khoṅ-du chud-par bya'o*; one should look through to, P 170=S vii 1264 *śes-par bya'o*; should understand P 164=S 1257 *rig-par bya'o*

avaboddhu(-kāma), (wants to)look through to, P 24=S 80 *khoṅ-du chud-par 'dod-pa*; P 29=S 94, anuboddhu-kāma, *khoṅ-du chud-pa*

avabodha, understanding, A viii 189, P 181, Su i 11a, 16b; one recognizes, AA iv 44, *rtogs-pa*; recognition, Su vii 98a

avabodhati, look through to, A xxi 391; see through, A xxi 395; understand, A vii 177, xi 244 *khoṅ-du chud-par*; xxix 480 *rtogs-par byed-pa*; cf. P 170; Sa 32b

avabodhana, understanding, AA viii 35, *rtogs-pa*

avābodhanatā, understanding, A xxix 477, *khoṅ-du chud-pa*

avabodhayati, (look through to), P 158 (not trsl.)

avabodhāya, so that he may see through, A xxi 395, *śes-par bya-ba'i phyir*

avabhotsyate, he will recognize, P 193=S 1405 abhisambhotsyate

ava-bhāsa; *snaṅ-ba*; splendour, A ii 33=raśmy-ālokaḥ H; A iii 89; P 71=S 280*, P 224=S x 1471*; P 520; light, P 41, 186; spread the light, Su vii 107b; illumination, A iv 97; P 199 (S–); Su iv 40a*, Ad f. 219a, *snaṅ gsal* (*lo*); radiance, P 225=S x 1472 *'od bzaṅ-po*; S 317=P 95 abhaya-avabhāsayāmāsuḥ; P 12, 13, 96; P 200b *'od*; P 243B; Su vii 111a; lustre, Ad f. 233a*; cf. A iii 79, xii 265, 268; xxii 396 *'od*; śrotra-° A x 208; x 201 come to hear.

avabhāsaṃ karoti, make an illumination, A xxii 404; illuminate, P 71=S 280 *snaṅ-bar byed-pa*

avabhāsaṃ na gacchati, is not perceived, P 330b

avabhāsa-kara, illuminator, A xxx 490; bringer of light, Su iv 54b, *snaṅ-ba byed-pa*

avabhāsa-karī, illuminating, viii 187; gives light, A vii 170, *gsal-bar bgyid-pa*, P 270

avabhāsate, illuminate, P 199 (S–), P 203

avabhāsanatā, illumination, A xxix 477, *snaṅ-ba*

avabhāsayati, is illuminated, A iii 75= svabhāvaṃ darśayanti H; illumine, P 7; illuminate, P 31=S 102; P 41=S 131; P 200, 202; shed light on, P 198=S *snaṅ-bar byed-pa*

avabhāsita, illumined, P 6, 7, 12

avabhedaka, a fragment of, P 533b, *bcag 'phro*

ava-manyate, despise, A xxi 385, *brñas-par byed*, gaurava-akaraṇāt H; A xxi 390; xxiv 418, *brñas-par byed ciṅ*; P 223=S x 1457; P 216 anavamanyanā, S x 1468 *brñas-pa*; Ad f. 216b, 217a, 223b, *rlom sems-su byed*, P 269a

ava-mardita, crushed, Ad f. 258a, *zil-gyis non-par gyur-pa*

avamarditum, be crushed, P 74

avamṛdyate, be crushed, P 75

ava-māna, contempt for others, Ad f. 259a, *brñas-pa*

avamānanā, has despised, A xxi 390, *brñas-pa'i*

avame, intimate, Sv

avara, end, P 196

avara-ka, small, A iii 79 (avarakeṇa=svalpena tāvan-mātreṇa H); puny, A xxiii 410; Ad f. 222a, *ṅan ṅon*; tiny, Su iv 59b, *ṅan ṅon*

avara-bhāgika, lower, P 514

avara-bhāgīya, lower, P 260

avara-mātraka, (but) small, A x 208

ava-ropaṇa, planting, S x 1455 (P–), *bskyed*

avaropaṇatā, S x 1462,=P 219 pariṇāmanā, S-Ti. *bskyed ciṅ yoṅs-su bsṅo-ba*

avaropayati, plant, A x 227, P 170, 443

avaropita, planted, A vi 137, x 208, xiii 282, xx 380, xxvi 438; Su ii 21a; Sa 240

avaropita-kuśalamūla, one who has planted wholesome roots, V 6, *dge-ba'i rtsa-ba bskyed-pa*

avaropitavya, must plant, Ad f. 246b, *bskyed-par bya'o*

avarṇaṃ bhāṣate, disparage, A xi 245 (=P 322b) *mi bsṅags-pa brjod*, P 37

avalā(=abalā) bhuyu, would have little strength, R xvi 4, *ñam rtsal yod med* (O: *min*) (*na*)

ava-līna, cowed, A iii 84= stambhita H; weariness, P 221=S x 1465, *shum-pa*

ava-līnatā, cowedness, A xiv 285; to cow, Ad 233a, *sems shum-par*; *spa*

bkoṅ-bar bya-ba daṅ

avalīnatva, cowed, A i 31=saṃkoca H

avalīyate, become cowed, A i 5; x 209, *'goṅ-bar(mi)'gyur*, xv 302, xvi 320; xv 296 (dāna-ādi-pāramitā-pūraṇe ca kausīdyaṃ na pratipadyate H); xxiv 416, *shum-par 'gyur-ba*; xxvii 446, *kun-tu shum*; 454; P 116, S iv 552, P 154, 245, 254; be cast down, Sa 37a, b; hide despondently in, P 115; does (not) despond, Ad f. 228b, *(mi) shum*; (not) cow, Ad f. 232a, *shum-par (mi) 'gyur*; cf. A vi 139, x 209, 225, xiv 284, xxvi 441

avalīyanā, despondency, Ad f. 316 (Ch Ms)

avalokanatā, (not trsl.), A xi 248, *lta-ba*

ava-lokayati, look, A xxx 481; surveys, P 199=S, Ad vilokayati, *rnam-par lta-ba*, P 566; see, A xi 248 *blta-ba*; cast back (a look), P 33=S 110 *bltas*

ava-lokita, beheld, A xxviii 459, *gzigs-par*; surveying, P 199=S, Ad vilokita, *rnam-par lta-ba*

Avalokiteśvara, Name of a Bodhisattva, Hr, Sv: *spyan-ras gzigs dbaṅ-phyug.* P 5, Adhy. 1. Interl.: Hr, Sv.

avalokiteśvara-jñāna, sovereign cognition which surveys, Adhy. 4, *spyan-ras gzigs dbaṅ-phyug-gi ye-śes*

avalokya P 21 (S–)

ava-vadati, instruct, A i 5, 7, 17, 25, 26, v 133; xxii 396, *legs-par 'doms śiṅ*; xxviii 459, *'doms siṅ*; S iv 504, P 99(=A), 159, 244

avavāda, instruction, A i 5, ii 33, v 131, vi 151, xvii 330; AA i 5, 22, *gdams ṅag*; P 102, 116

avaśāvaśa-bhartṛka, submissive to her master who is not subject to anyone else, R xxix 11, *dbaṅ med rje-bo'i dbaṅ*

avaśyam, (it is) of necessity, A xxxi 522, Su ii 24b; in all circumstances, P 36; definitely, A xxiv 421, *gdon mi 'tshal-bar*; quite definitely, Ad f. 224a, *gdon mi za-bar*; without any doubt, Ad f. 240a, *ṅes-pa*

ava-śyāya, dew drops, V 32a, K, *zil-pa*

ava-sakta, hung, A xxx 486; suspended, A xxx 506, P f. 243B

ava-sara-jñatā, knowledge of the circumstances, S x 1457 (P–), 1469=P 223, apasaraṇa-jñatā; *skabs śes-pa*

ava-sādayati, dishearten, A xxx 484

avasīdati, become disheartened, A xiv 286

avasāna, end, P 196

ava-sṛjati, emits, P 199=S *rab-tu 'gyed-pa*; gives up, P 514; discharges, P 514; bestows, P 514; lets go, P 518; lets loose, Ad f. 223a, *gtoṅ*

avasṛjya, having let go, R xx 13, *bor-nas*; xxix 8, *gtaṅ ste*; having renounced, R xxix 14, *btaṅ-nas*

ava-skandha, crowning assault, AA v 25, *thod rgyal-du*

avaskandhaka-samādhi, the concentration which represents the crowning assault, P 464 (S V. R.), *thod-rgyal-gyi tiṅ-ṅe-'dzin.-* P 71=S 273 (cf. viṣkadya, s.v.)

a-vastuka, groundless, A ii 47; non-entity, S LXX 588a, P 523, 559, 584b; without objective reality, P 578b, 553

avastukatā, absence of entities, AA viii 39, *gshi med-pa*

avastukam, without a corresponding entity, P 579a, *dṅos-po ma mchis-pa*

ava-sthā, state, A xvii 337; time of, A xix 367; stability, AA vii 3, *gnas skabs*; dam, P 534b, *stegs*

(tatra-) avasthāyām, thereupon, Ad f. 256b, *de'i tshe*

avasthiteti (?), abides, R xxix 14, *gnas-par gyis*; cf. C

avasthita, abide in, Su ii 21a; established, Su i 7b; stood in, Sa 226; engaged in, AA iv 45, *gnas-pa*; abiding, P 64

a-vācyate, cannot be expressed in words, AA i 28, *brjod-du med*

ava-āpya, having obtained, A xi 238, *thob ciṅ*

a-vikampya, unshakable, A xvii 337

a-vikalpa, undiscriminated, A ix 206 *rnam-par mi rtog-pa*, xv 297, xvi 307-8, xvii 323; P 105; 539, *rnam-par brtag-tu med-pa*; without discrimination A i 6=P 122=S 495; xix 356; Ad f. 229a, b, Su i 13a, *rnam-par mi rtog-pa*; remains without discrimination, A xxvi 443, *rnam-par rtog-pa ma mchis so*; not discriminating, R x 10, *rnam-par mi rtog*; non-discrimination, Sa 195, 210; free from discrimination, AA iv 19, *rnam mi rtog*; does not discriminate, Ad f. 222a, *rnam-par rtog-pa med-pa*; indiscriminate, Ad f. 229b, *mi rtog rnam-par mi rtog-pa*, P 331b

a-vikalpaka, he should not discriminate, AA iv 11, *rnam mi rtog*

avikalpaku, not discriminating, R xxvi 3, *mi rtog*

avikalpatā, are not discriminated, A ix 205, *rtog-pa ma mchis-pa*

avikalpatva, non-discrimination, A xv 295, xvi 314, P 145; lack of dis-

crimination, A xxvi 441–3, *rnam-par rtog-pa ma mchis-pa*; non-discriminativeness, Ad f. 229a, *rnam-par rtog-pa ma mchis-pa*

avikalpanatā, non-discrimination, S x 1469 (=P 223 kalpanā), *rnam-par rtog-pa med-pa*; cf. P 169=S 1263; Adhy. 2, *rnam-par mi rtog-pa*

avikalpanā, without discrimination, AA i 33, iv 33, *rnam-par mi rtog-pa*

avikalpamāna, not discriminating, R i 26, xxv 1, *mi rtog* (*-pa*)

avikalpita, without discrimination, P 218=S x 1459, *rnam-par rtog-pa med-pa*; not discriminated, Su i 16b

a-vikāra, without modification, A i 6=P 122=S 495; P 201=S *'gyur-ba med-pa*; Ad–ND–194b; immutability, AA iii 9, *mi 'gyur*; immutable A xvi 307, P 331b

avikāratva, unaffected, A xii 271

a-vikṛta, not unmade, A i 21 (vināśa-hetor asattvena H), xii 275 (vināśa-hetor abhāvena H), xv 297, P 191

a-vikopitatā, fact that is not upset, P 508

a-vikṣipta, undisturbed, A vii 175, xx 370; not disturbed, A xii 257; undistracted, P 89

avikṣipta-citta, undistracted (in his) thought, Ad 222a, 241b, *rnam-par gYeṅ-ba med-pa'i sems*(*-kyis*)

avikṣipta-dhuratā, persistence in trying, A xiv 287

avikṣipta-manasā, with undistracted mind, Ad f. 240b, *rnam-par gYeṅ-ba med-pa'i sems-kyis*

avikṣepa, absence of distractions, P 26=S 92, *'khrug-pa med-pa*; non-disturbance, P 189; non-distraction, P 549b

a-vikṣīṇa, (their continuity) is not interrupted, A xii 257, prabandha-uparamād H

a-vigamatva, non-departure, A xii 263

a-vighātī, nowhere obstructed, AA iv 30, *thogs-pa med*

a-vighnena, without fail, Sv, *bgegs med-par*; *bgegs ma mchis-par*

a-vicalitatva, does not waver, S 1451, *ma gYos-pa*

a-vicāra, without thoughts discursive, P 20=S 63, *rnam-par dpyod-pa med-pa*

a-vijānan, without probing into, A xi 236, *mi śes-pas*

a-vijñapanīya; *rnam-par rig-par bya-ba ma yin*; something which cannot be intimated, Su i 12b*; it is incapable of being conveyed by instruc-

tion, Su i 13a

a-vijñapti, give no hint (about their nature and intention) A xxix 475, *rnam-par rig-pa med-pa*

avijñaptika, what does not intimate anything, Sa 225

avijñāta, unaware of, A x 229, *rnam-par mi mkhyen-pa*; not discerned, P 82

avijñāna, no consciousness, AA iii 6, *mi śes*

avijñeyam, one cannot be aware of it, A xii 268

aviṭhapita, not fabricated, Su i 16b

aviṭhapitatva, not fabricated, A xvi 314. H: tato laukika-lokottara-jñāna-aviṣayatvād yathā-kramam avikalpitatvam aviṭhapitatvam iti pada-dvayaṃ yojyam

a-vitathatā, non-falseness, A ix 206–7 (*phyin ci*) *ma log-pa de-bshin ñid,* xii 272, P 331b

a-vitarka, without thoughts adjusted, P 20=S 63, *rnam-par rtog-pa med ciṅ*

a-vidita, not known, Ad f. (216a), *mi mkhyen-pa,* or, *mi rig-pa*; not felt, A x 229 *mi mkhyen-pa*; xx 384, *thugs-su ma chud-pa*

a-vidu, unwise, R xxx 2, xxxi 2, *mi mkhas*

a-vidūra, not far, A xiii 283

avidūratā, no distance, AA i 10, *riṅ-ba ma yin ñid*

a-vidya, non-existence (or, ignorance), R i 13, *med-pa*

avidya-paṭala, the covering of ignorance, R xxviii 7, *ma rig thibs-po*

avidyamāna, non-existent, A xix 358; R i 13, *med ces bya*; do not exist, A i 15, 24

avidyamānatva, does not exist, A i 7, 14, Sa 40b, Su i 13b; has no existence, P 145; the fact that it does not exist, S iv 504 (=A)

avidyā, ignorance, A i 15, xix 358; P 79, 147; Hr, *ma rig-pa*

avidyā-saṃskāra-sattva, a being brought together by ignorance, Su i 16a

avidyā-aṇḍakoṣa, the egg-shell of ignorance, Su vii 103b

avidyā-aṇḍakoṣa-tamo-moha-andhakāra-abhibhūta, overcome by the eggshell of ignorance and the blinding darkness of delusion, Su vii 111b

a-vinaya, does not discipline, A ix 205 (=P 29), *'dul-ba med-pa*; one who needs further discipline, P 209; non-discipline, Sa 229

a-vinaṣṭa, can never again lose, A vi 154

a-vināyaka, without a guide, R vii 1, *dmigs-bu med-pa*

a-vināśa, have not been destroyed, A ix 202; nothing is destroyed, A

vi 163; indestructible, A vii 176, *mi 'jig-pa ('i chos ñid)*

avināśika, which does not destroy anything, Sa 32b, 33a, *rnam-par 'jig-par mi bgyid-pa*

avināśita, not destroyed, P 252, 298a

avināsitā, indestructibility, P 273

a-vinipāta-dharmin, no longer doomed to fall into the states of woe, A xxx 489, P f. 204

a-vinirbhāga, indistinct, P 522, 332b

a-vinivartanīya, irreversible. A—e.g. i 6, 8, ii 40, xviii 341, xvii ch.; xxvii 450 (pratipakṣa-vikalpa-vigamād ye'ṣṭamy-ādibhūmāv avinivartanīya-tāṃ prāptā ity arthaḥ). Sa 191, P 34=S 113 avaivarttika; *mi ldog-par*; P 81=S 298 avaivartika; P 158=Ad avaivartika; incapable of turning away from full enlightenment, P 123=S 503 avaivartika

avinivartanīya-dhātu, irreversible element, A xvii 329

avinivartanīya-bhūmi, irreversible stage, Sa 216; P 21=S 67 avaivartika-bhūmi, *phyir mi ldog-pa'i sa*; P 53=S 250 avaivartya°; P 107; irreversible state P 66; P 70=S 280 avaivartika°; irreversible level, P 41

avinivartanīya-lakṣaṇa, A xvii 332

avinivartanīya-lakṣaṇatā, irreversibility, A xx 383

avinivartanīya-vaśita-prāpti, attainment of the irreversible domain, A xxvii 451

avinivartanīyatā, irreversibility, A xxvii 452–3

avinivartanīyatva, irreversibility, A xx 379

avinivartya, irreversible, A xx 372

a-vinīta, undisciplined, Sa 219, 228

a-vindan, not finding, A i 5, 7=S iv 504

avipariṇāma-dharmaka, not liable to reversal, A xxviii 470, *rnam-par 'gyur-ba med-pa'i chos-can-du*

avipariṇāma-dharma(-in), not liable to reversal, P 232; Su vi 84b, *mi 'gyur-ba'i chos-can*

a-viparīta, unperverted, A xv 296, P 232

aviparītatā, unpervertedness, S 1411=P 198, svabhāvo hi prakṛtir aviparītatā

aviparyasta, unperverted, Su vi 66b, *phyin-ci log med-pa*

aviparyāsa, absence of perverted views, AA ii 21, *phyin ci ma log*

a-vipula, scant, A xii 262

a-vipraṇāśe, so that they may not be lost, R iv 5, *chud mi gzan phyir*

avipraṇāśa-yogena, because they are never lost, P 552

avipramuṣita, never lose sight of, P 61

a-viprayukta, convinced that he has not been definitely parted from, A xxii 405

a-viprayojana, non-separation, P 534a, *ma phye-ba*

avibhāvanā-sama, remain the same whatever it may surpass, K, *gsal-ba med-par mñam-pa*

avibhāvanā-samatā, sameness (of all dharmas), whatever they may surpass, A xxxi 525, 526

avibhāvanā-samatva, remain the same whatever they may surpass, K, *gsal-ba med-par mñam-pa*

avibhāvita, not undone, A xix 356,=aprahīṇam atyaktam H

avimardana-kṣamatva, easily crushed, Su vi 83a, *mi ñe mi bzod-pa*

a-vimala, not immaculate, Hr, *dri-ma daṅ bral-ba med-pa*

a-vimukta, unemancipated, A xii 267; unliberated, P 32 (S–)

a-viraktatā, becomes not dispassionate, A xxix 476, *'dod-chags daṅ bral-ba med-pa*

a-virati, no discontent, A xxix 476, *dga'-ba daṅ bral-ba med-pa*

a-virala, closely set, AA viii 17, *thag bzaṅ*

avirala-dantatā, there are no gaps between his teeth, P 533a; 533b, *tshems thags bzaṅ-ba*

a-virahita, not lacking (in), A i 6, 8, 10, 31–2, ii 38, 48, xvii 330, 335, 337, xviii 346, xxii 405, xxxii 527; P 23=S 72; P 71=S, *'bral-bar mi byed-pa*; P 123, 136; one who is not without, Ad 223a, *ma bral-bar*

a-viruddha, which does not obstruct, A i 4, S 324 (P–), Sa 28b; unobstructed, A xvii 339

avirodha, absence of conflict, AA ii 9, *mi 'gal-ba*; non-obstruction, Su i 12a, *mi 'gal lo*; Ad cr. P 203 (99)

avirodhika, which does not obstruct, Sa 33a, *mi 'gal-ba*

a-vilakṣaṇa, not having any distinguishing marks, P 518

a-vivarta, it cannot be overturned, Ad; S 1419 *'jig-pa med-pa*=P 220 vivṛta

avivartiya, irreversible, R xv 5, *mi ldog*

avivartiyu-bhūmi-dharmā, the dharmas peculiar to the irreversible stage, R xx 21, *phyir mi ldog-pa sa-yi chos*

avivartiyo, irreversible, R ii 6, xv 6, xvii 7, xx 22–24, xxvi 1, (*phyir mi ldog*; xvii 1, *slar-ldog mi*)

avivartya, one cannot avert, A xxx 491

avivartyatva, irreversibility, AA iv 9, *mi ldog ñid*

a-vivardhamāna, not increasing, A xxii 405, *'phel-ba ma mchis-pa*; if they do not grow, A xviii 348

a-vivikta-kārika, which brings about non-detachment, Sa 33a, *mi dben-par bgyid-pa*

a-vivṛta, not uncovered, Su vii 100b

a-viśuddha-dharmin, impure by nature, A xxi 395, *rnam-par ma dag-pa'i chos-can*

a-viśeṣatā, absence of difference, A xvi 320

a-viśrabdha, not with repose, A xvii 333

aviśvāsa, distrust, P 20=S 61 aviśvā, *yod brtan-du mi ruṅ-ba'i*

aviṣaṇṇa-mānasa, undismayed, A xxx 502

a-viṣama not uneven, Su iv 54b; not unequal, P 535a

a-viṣaya, without objective range, S LXXI 598a; outside the province of, P 99; not within the range, Su ii 19b; outside their sphere, Su ii 20b; without an (objective) sphere, Su i 7a, P 263a

aviṣayatva, no occasion for, AA ii 17, *brdzi-pa med ñid*

a-viṣīdan, not cast down, A vi 167

a-viṣṭhita, not unfixed (or: not discontinuous) A i 7, P 330b; not stand apart, A ii 38; undivided, A xxx 489 (so H; *rgyun ma chad-pa*= avicchinnam; ed-A: adhiṣṭhita; the same confusion at, S iv 504?)

a-visaṃyoga, undisjoined, Su vi 74a, *'bral-ba med*

a-vihiṃsā, avoiding harm, A xvi 321; non-harming, P 10; P 34=S 114; free from harming, P 219=S x 1460, *'tshe-ba med-pa*

a-viheṭhanā, avoiding hurt (harrass), A xvi 321

aviheṭhayati, S 111 (P–), *mi gnod-par* (*'gro-bar bya*)

avīci, Avici hell, R vii 6, *mnar med*

a-vṛddhi, absence of growth, AA iv 10, *'phel med*

Avṛhā, Ad f. 222b, *mi che*(*-ba* M)

avetya-prasāda, perfect faith, A iii 59 (P–ND–143a abhetya- and abhedya-

'unbroken')

a-vedaka, unfindable, A xxviii 465; Tib. *tshor-ba-po*; cannot be known, Ad f. 235b, *rig-pa(r?) med-pa*

a-vaikalya, will not give out, A iii 62; not go short of, A xix 363; abundance, P 562

avaikalyatā, will not fail, A iii 93

a-vaira, lack of hostility, A iii 56; without hostility, S 1444; non-enmity, P f. 231

a-vaivartika, irreversible, Sa 37a, b, 41a; AA i 12, iii 60 (=acala H), iv 38, 39, 46, 51, *phyir mi ldog-pa*; S iv 553

avaivartika-bhūmi, irreversible stage, Sa 31a

avaivartikatā, state of irreversibility, Ad 217a, 231b, *phyir mi ldog-pa ñid* (*-du*) (or *-la*)

avaivartya-bhūmi-sthita, one who stands on the irreversible stage, S vii 1263, *phyir mi ldog-pa'i sa-la gnas-pa'i*,=avinivartanīya P 169

avodyamāna, being admonished, A v 133 (VR: avavodyamānaḥ)

a-vyativṛtta, not gone beyond, P 206=Ad apavimukta

a-vyaya, non-passing away, A i 27

a-vyavakīrṇa, uncontaminated, A xxiv 423 (no H); S 1459, *'du-'dzi med-pa*,=P 218; (S 1333 E); exclusively, P 170=S ix 1264, *ma 'dres-pa*; unmixed, P 184; free from contamination, P 182

a-vyavaccheda, non-interruption, Ad f. 231a, *rgyun mi chad-pa('i phyir)*

a-vyavadāna, no(n)-purification, A ix 201, 205; K, *rnam-par byaṅ-ba ma yin-pa*; without purification, A xxx 483

a-vyavasthita, do not endure, A xv 297 (without pattern?)

a-vyavahāra, lie outside conventional expression, A xxix 475, *tha sñad med-pa*; inexpressible, A xxx 491; V 30b, Tib. *tha sñad*; Su v 61a, *tha-sñad ma yin*

avyavahṛta, not conventionally expressed, A xxix 475, *smrar med-pa*

a-vyākṛta, unpredicted, A xi 249; S 93 (P–) *luṅ bstan-du med-pa*; indeterminate, S vii 1257, *luṅ-du ma bstan-pa*; P 235, 506; one who has not had his prediction, R xxiv 5, *luṅ-bstan ma thob*

a-vyāghāta, unobstructed, AA viii 8, *thogs-pa med*

a-vyāpāda, free from ill-will, S x 1460, *gnod sems med-pa*,=P 219

a-vyābādha, without disturbance of the peace, S 1444; inviolability P f.

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a-vyāharatā, inexpressibility, P 292b

a-vyāhāra, lie outside conventional discourse, A xxix 475, *brjod-du med-pa*; Su v 60b, *tha-sñad med-pa*; cannot be expressed by words, AA iii 13, *brjod-med*; Su vi 66b, *brjod-du med-pa*

avyāhṛta, not uttered, A xxix 475, *tshig med-pa*

a-śaṭha, free from dishonesty, Su i 5a, vii 111a

a-śabala, unspotted, A xxiii 412, *lhad ma shugs-pa*; P 506, 512, 518

a-śabda, no-word, Sa 23b; without words, AA ii 7, *sgra med*

a-śarīratā, absence of body, A ix 205

aśākyaputrīya, ceases to be a son of the Sakya, A xxi 390, *śākya'i sras-po ma yin*

a-śāṭhyatā, free from treachery, A xvii 327; bhūta-doṣa-paricchedana-abhāvāt H

a-śāśvata, devoid of eternity, A xi 246; not everlasting, K, *rtag-pa med*

a-śikṣa, no training, R xxv 1, *bslab-pa ma yin*

asikṣā-yogena, in the manner of no-training, Sa 33b

aśikṣita, untrained, A xi 238, *ma bslabs-par*

aśita-pīta-līḍha-khādita-āsvādita, food and drink, P 534a, *bza'-ba daṅ bca-ba daṅ btuṅ-ba shim shiṅ*

aśite, when eating, S 1429, *zos-pa*

[**aśukla-aṃśika,** ill-fated, A vii 182; V.R. to śuklāṃśika (q.v.) acc. to H. 400, 21]

a-śuci, repulsive, P 206

a-śuddhi, impurity, AA iv 61, *ma dag-pa*; non-purity, AA v 31, *dag-pa ma yin*

a-śubha, repulsive, A ii 36, vi 139; foul, P 19 (S-); unwholesome, A xix 357; AA i 55, *mi dge*; impure, V 16a

a-śuśrūṣaṇa, one who is not eager to learn, A viii 185

aśuśrūṣaṇatā, no desire to learn, A vii 178

a-śūnya, not empty, A ii 36

a-śūnyatva, non-emptiness, AA v 30, *stoṅ min ñid*

a-śṛṇvan, (one) who does not hear, Sa 28a; one who refuses to listen, A xi 233

a-śeṣa, whole, Adhy. 14, *ma lus-pa*

a-śaikṣa, adept, A vi 137; R vi 4 *mi slob*; S 94 (P–) *mi slob-pa*, P 209; Sa 207, 219, 38b

Aśokaśrī, Name of a Buddha (in the South), P 15=S 32

aśobhanāni, "(these are) unwholesome (thoughts)"(?), R xxix 6, (*sems 'di*) *bzaṅ-ba min* (*sñam*)

aśnute, gain, AA viii 10, *myoṅ*

a-śraddadhataḥ(?), devoid of faith, Sa 38b

aśraddadhānatā, lack of faith, A vii 178

aśrāddha, non-believing, Sa 226; one who has no faith, A xi 244 (=P 320b) *dad-par med-par*

a-śramaṇa, ceases to be a Shramana, A xxi 390, *dge-sbyoṅ ma yin*

aśru, tear, A xxx 496, S 1430; V 14a, *mchi-ma*

a-śruta, not heard, P 82; A x 229, *ma gsan-pa*

aśrutavat, (one) untaught, A i 15, vi 151

aśrutvā, untutored, Ad f. 251a, *thos-pa daṅ mi 'ldan-pa*; one who has learned nothing, A x 209

(**a-śreṇika**(?), S 615, 9 neg. of śreṇika, E).

a-śleṣa, non-embracing, A xv 294–5

aśva, horse, A xi 242, *rta*

aśva-ratna, treasure of the Horse, Su ii 22b

aśva-ājāneya-vat, like a thoroughbred stallion, P 533b, *rta caṅ-śes ltar*

(**aṣṭamaka-dharma,** the condition of a person of the eighth-lowest stage, S 1555, E.)

aṣṭamaka-bhūmi, eighth-lowest stage, S 1473, *brgyad-pa'i sa*; P 230

aṣṭāṅgopetapānīya, the most excellent water, A xix 363 (H: udaka-lābhād), Su ii 21b (lit. endowed with the eight good qualities)

a-saṃyoga, unconjoined, Su vi 74a, *'du-ba med*

a-saṃluḍita, not shaggy, AA viii 31, *ma 'dziṅs*

a-saṃlekha-samanvāgata, one who dreads austerities, Su i 4b

a-saṃvara-sthita, unrestrained, Su vii 110b

asaṃvaro, no(n–) restraint, R xxxi 8 *sdom min*; *sdom ma yin*

a-saṃvāsa, one does not meet with, AA iv 41, *mi 'grogs*; non-intimacy, Su iv 44b, *mi gnas-pa*

a-saṃvidyamāna, which does not exist, A vi 138; xxvi 439, *ma mchis-pa*; Ad f. 228a, *mchis-pa ma lags-pa*; non-existent, A vi 139, xvii 331;

since they do not exist (except for ignorance) P 147, 229; since he has not got, A xxiv 419

asaṃvidyamānatā, fact of its non-existence, Su iii 26b, *med-pa*

asaṃvidyamānatva, non-existence, Sa 216

a-saṃśliṣṭa, non-embracing, A xv 295

a-saṃsarga, no contact, AA iii 15, *ma 'brel*

asaṃsarga-ārāma, one who is not fond of company, Sa 34b

a-saṃsīdanatā, the not losing heart, A xxv 428, Ad f. 225b, *mi shum*

a-saṃsṛṣṭa, not submerged (in the wanderings through), A xxi 395, Su iv 53a, Ad 218b, *ma 'dres-pa*

a-saṃskāra, unconditioned, AA iv 19, *'du mi byed*

asaṃskāra-lakṣaṇa, the mark of ineffectiveness, Ad f. 258b, *mṅon-par 'du byed-pa med-pa'i mtshan-ñid-la*

asaṃskṛta; *'dus ma byas-pa*; unconditioned, A ii 36–7; R ii 3, vii 3, S x 1465 (P–), AA i 41, viii 39*; P 237, 252, Sa 40a

asaṃskṛta-dhātu, unconditioned element, P 115

asaṃskṛta-prabhāvita, brought forth from the Unconditioned, Ad f. 253a, *'dus ma byas-kyis rab-tu phye-ba*; an Absolute exalts (the holy persons), V 7, Tib. as Ad

asaṃskṛta-lakṣaṇa, the mark of being unconditioned, Ad f. 259a, *mṅon-par 'du byed-pa med-pa'i mtshan-ñid-la*

asaṃskṛta-śūnyatā, unconditioned emptiness, P 196 (def.)

asaṃskṛtatā, to be unconditioned, A ix 206, *'dus ma byis-pa*

asaṃskṛtatva, (what is) unconditioned, A xi 273, Sa 225; it has not been brought together, P 193

a-saṃsthāpanatā, non-intimacy, P 214=S 1454 nairmaṇyatā

a-saṃsthita, does not last, A xv 297 (without configuration?)

a-saṃsthiti, not take one's stand on, AA i 29, *mi gnas*

a-saṃhārya; *mi 'phrogs-pa*; he no longer feels like, A xiv 285; cannot overwhelm, A xx 380; insuperable, A xvii 337; xxvi 434*; has no access to him, A xvii 329; one cannot partake of, A ix 205* (=P 297); irresistible, A xvii 332, xxx 492; have no claim, A xviii 341, P 142, S iv 613; to be something to which no one else has a claim, S 1411* (P–); cannot be overpowered, Ad f. 253b

a-sakta, unattached, A i 19, viii 195; R ix 1, *chags-pa med-par*; P 173;

Ad f. 245a, *chags-pa med-pa*; non-attached, A xxix 476; without attachment, A xvii 333; AA iv 63, *ma chags-pa*; not attentive, R i 9, *dad ma yin*; unhindered, P 83

asaktatā, non-attachment, A i 18 (sarva-dharmāṇāṃ vastu-tan-nimitta-abhiniveśa-abhāvena H); P 164 (S–)

asakti, absence of attachment, AA i 21, *ma shen*; non-attachment, P 583, *ma chags-pa*

a-saṃkalpanatā, absence of representations, P 26 (=S 92, asaṅkaraṇatā?, *rtog-pa med-pa*)

a-saṃkīrṇa, non-commingling, S 1411 (P–), *'dre-ba med-pa*; uncontaminated, Sa 239; Adhy. 1., *ma 'dres-pa*

a-saṃkucitatva, not arched, P 533a, *shum-pa med-pa*

a-saṃketa, (being nothing but wrong ideas) they do not really find a place in them, A xii 258 (because they are mere bhrānti H)

a-saṃkrānti, non-passing-on, S 1454, *'pho-ba med-pa*; P 280a; which does not pass on, A ix 205 (=P 297) *mi 'pho-ba*, P 269b

asaṃkrāntitas, because nothing is passed on, A vi 163

a-saṃkliṣṭa, undefiled, A xii 259, xxx 491, P 280

asaṃkliṣṭatva P 280a

a-saṃkleśa, without defilment, A viii 187, xxx 483; no(n-) defilement, A ix 201–2, 205 (=kleśa-abhāvaḥ H); K, *kun-nas ñon-moṅs-pa ma yin-pa*; not really polluted, A xii 258 (cy)

asaṃkleśatā P 280a

a-saṃkṣipta, uncollected (unassembled), A vii 175

a-saṃkṣubhita, undismayed, A xvii 332

a-saṃkhyeya, incalculable.—P 236, V 16b; S x 1471 (P–), Tib.–; AA iv 55, *graṅs med.* (H 571: yasmād ekatva-ādinā gaṇayituṃ na pāryate).

asaṃkhyeya-asaṃkhyeya, quite incalculable, A vi 135

asaṃkhyeyatara, quite incalculable, V 16b (Comparative in sense of superlative, Sénart i 562)

a-saṃga, without attachment, A viii 194, P 199; unattached, A vi 136, ix 206–7, xii 274; Ad f. 235b, *chags-pa mi mña'-ba*; non-attachment, A xxii 399, xxix 475–6, S 1411 (P–), *chags-pa med-pa*; unshackled, P 203=S *chags-pa med-pas*; P f. 210; freely P 212

asaṅga-jñāna, non-attached cognition, Su i 5a

Asaṅgapratibhāna, Name of a Bodhisattva, Sa 192

asaṅga-bhūta, true non-attachment, R i 16, *chags med gyur-la*; ununited, R i 20; Tib. *yod-pa med*

asaṃgatā, non-attachment, A ix 206; xxviii 466, *chags-pa med-pa ñid*; Sa 213, 26a; 41b, *chags-pa med-pa*; not being with attachment, A viii 194; not attached, A ix 204

asaṃgatva, non-attachment, AA iii 8, *chags-pa med ñid*

a-saṃgraha, non-attraction, Su iv 45a, *kun ma stud-pa*(?)

a-sajjamāna, not clinging, P 514

a-sañcaya, without accumulation, Su vii 102b

a-saṃcintya, without design, P 571

a-saṃgāta, unarisen, P 269b

a-saṃjānan, uncognizable, Ad f. 256b, *ma 'tshal-ba'i*

a-saṃjñatā, no act of perceiving, AA i 32, *'du-śes med-pa yin*

asaṃjñi-sattva, P 33, 35 (a kind of devas)

a-sat, what is not (there), A ix 205 *ma mchis-pa* (=P 297), xii 260, 265; is not, A xvii 331; (be) absent, A xxxi 515; non-existent, Sa 214; AA iv 2, *med-pa*; what does not exist, Ad f. 251a. Ti–

asat-kāya, not a true individual body, Sa 214

asat-parikalpanatā, imagine what is not, Su vi 83a, *yod-pa ma yin-pa-la yoṅs-su brtags-pa*

asat-puruṣa, impotent man, A xvii 334

asatā, when it is not there, R xix 1, 2, *med-par*

asatodgṛhītena, by seizing on what is not there, V 17d (Ti–), 21a, *med-pa daṅ log-par ẓin-pas*

asato 'saṃbhūta, not really existing, Ad f. 258b, *ma byuṅ-ba*

asanta, unreal, R i 13, 28, *med-pa*

asattatā, non-beingness, P 273

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ā-cita, piled up, A vii 178, etc.

ā-cchādayati, cover, P 7; P 27=S 82, saṃchādayati; P 95=S 316 sphurati

ācchettum, be taken away, Ad f. 253b, *chod-par*

ācchettṛ, eliminator, Sa 207

ā-jānana, cognize, Ad f. 261a, *rtogs-par bya-ba*

ājānanā, understanding, Su iii 24b, *śes-par 'gyur-ba*

ā-jānāti, understand, A i 28, xv 299, xvi 312, xvii 331, xviii 348, xxii 399, xxvi 440, xxxi 518; P 191, 259, 513; V 26a; 29 *śes*; Sa 222–3, 27b, 39a, b, 40b; know, A i 4, P 98

ājāneya, thorough-bred, A i 3, xvii 333; xxviii 465, Ad f. 235a, *caṅ śes-pa*

ā-jīva, livelihood, A xvii 334, P 9, 208; manner of earning his livelihood, AA iv 48, *'tsho-ba*

ājñatara, more understanding, Sa 27b, 28a

ājñapta, ordained, A xviii 342–3

ā-jñā, understanding, A i 3, vi 136, xxviii 465, S LXV 506 (P–); wishes, S 72=P 23 manoratha; command, P 264

ājñāta, (fully) understood, Ad f. 316 (Ch. Ms), P 314b

ājñātāvīndriya, the dominant (faculty) of one who has fully understood, P 20=S 64, *kun-śes-pa rig-pa'i dbaṅ-po*; S 1442=P 209; P 166

ājñātavat, one who has mastered, P 209

ājnāpayati, ordain, A viii 197

ājñāya, (not trsl.), Ad f. 223a, *śes-nas*

ājñāyati, understands, P f. 202

ājñāyate, is noticed, Su iv 39a, *kun śes śiṅ*

ājñāvyākṛta, predestined to perfect knowledge, Ad f. 694 (P 557b om.)

ājñāsyāmi-iti, I shall fully understand, Ad f. 215b, *kun śes-par bya'o shes*

ājñāsyāmi-iti-indriya, the dominant (faculty) 'I shall come to understand the not yet understood', S 63, *yoṅs-su ma śes-pa yoṅs-su śes-par bya-ba'i*

dbaṅ-po; S 1442=P 209; P 166

ājñendriya, the dominant (faculty) of "understanding", P 20=S 64, *kun śes-pa'i dbaṅ-po*; S 1442=P 209; P 166

ājñeya, intelligible, P 534b, *yoṅs-su śes* (*shiṅ*)

ātapas, sunshine, Su iv 40a, *ñi logs*

ātāpin, ardent, P 204=S 1427, *brtson 'grus can*

(**ātīkṣṇendriya,** rather keen faculties, A xxi 387; E)

āturasvaroga, a multitude of ailments, R xxii 1, *nad-pa'i tshogs-kyi*

ātta-mana(s); *yi raṅs-pa*; enraptured, A xxiv 418*, xxxii 529; Ad f. 223b*, 224a*; V 32b; Sa 28a, b, 29a, 30a; joyous, A xxxi 521

āttamanaska, enraptured, A iii 90, xx 372, P 35, 243B; joyful, A xxx 489; glad, A x 217, *yid dga'-bar*; overjoyed, P 305b

āttamanaskatā, rapture, Sa 28b

-ātma, possess, AA viii 12, *bdag ñid*

ātman; *bdag*; self, A i 25–6, 28–9 (28: H: āhita-ahaṃ-mānatvena svasaṃtāna eva-ātmā, and eka-aneka-svabhāva-vaidhuryād "yathā-ātmā na vidyate"), ii 36, viii 188, 189, 191, xv 298, 304, xvii 335, 338–9, xii 269, xxix 476, xxx 481, 503; R xxi 8, *bdag ñid*; S x 1462*, 1464*; P 39= S 120; P 146, 149 (S–), 150 (S–), 159, 245; AA i 35*, 39*; Sa 221; S 1466*; the self, A vi 139, Sa 222; myself, A xxxi 518; himself, A xvi 310, xvii 324, 334, xx 372, 380, xxx 495–6, 498, 502 (cf. xi 234–5); R xxix 14 (for) himself, *bdag-gi*; xxxi 6*; Su i 19a; for themselves, R xxiv 14, *raṅ-gi*; his own, A iii 55, xxxi 522; oneself, AA iv 40, R xvi 4, *bdag ñid*, A xi 241*; this your, A xxx 503; (by) his own self, R xxii 5, *bdag ñid* (*kyis*); I myself, P 175; my own self, P 170

ātma-gatika, situated in self, A xv 298, =yathā-ātmā pramāṇa-bādhitatvān na vidyate tadvad vikalpita-samudaya-asattvād H

ātma-grāha, seizing of a self, P 221=S x 1466, *bdag-tu 'dzin-pa*; V 6, 9a, 25

ātma-carita, practice of self, Su i 15a

ātma-caryā, course of his self, Su i 15a

ātma-dṛṣṭi, view of self, A i 19: tatra-ahaṃkāra-ādhāra-arthena "ātma", āhito' haṃkāra etasminn iti kṛtvā; P 172; V 31a

ātma-dṛṣṭika, one who has a self in view, V 15b, *bdag-tu lta-ba*

ātmanānaka(?), what refers to a self, P 588b

ātma-bala, his own power, R i 4, *raṅ-gi stobs* (*-kyi mthus*)

ātmā-bhāva, personality, A iii 57–8, xvii 329, xxii 401; R xxix 3, xxx 10, *lus*; S x 1469=P 223, 1470=P 224, *lus*; P 217=S x 1458, P 224=S x 1470, *srid-pa*, P 76, 80, 93, 185; Su i 19a, vii 105b; frame, R xvi 4, *lus*; body, A xvi 311, xxx 490, 495–7, xxxi 522; P 10=S *sku*; P 11, 12, 32, 69, 438; S 110 (P–); personal existence, A vii 182, V 10c; (large, A xvi 310); extent, A xvi 311; all they have and all they are, V 13e, 15a, *lus*; personal life, A vi 151, *bdag-gi dṅos-po*

(tenaiva ca-) ātmabhāva-pratilambh(en)a, in his new-found outlook on life, A xxi 390 (lit. in his new incarnation), *lus yoṅs-su grub-pa*

ātmabhāva-pratilābha, new incarnation, Ad f. 217b, *lus rñed-pa*

ātmabhāva-śarīra, physical personality, A iii 58, *bdag-gi dṅos-po'i sku*

ātma-viśuddhi, purity of self, A viii 188–9

ātma-śānta, tranquil in himself, R i 11, *bdag shi(r)*

ātma-saṃjñā, notion of self (or I), A i 28; R xxx 6, *bdag-tu 'du-śes*; V 14c; Sa 39b

ātma-sthāna, a standing in the self, Sa 25b, *bdag-gi gnas*

ātma-svabhāva-niyata, fixed on the self as their own-being(?), Su i 19a

ātmākṣiṇo, one whose self is extinct(?), R xxi 8, *bdag-ñid ñams*

ātmānukarṣi, exalting himself, R xxi 4, *bdag bstod*

ātma-aparyantatā, boundlessness of self, A viii 189

ātmotkarṣa, exaltation of self, AA i 55, *bdag bstod*

ātmotkarṣaka, one who exalts himself, Su i 4b

ātmotkarṣaṇa, self-exaltation, P 220=S x 1464, *bdag bstod-pa*

ātmotkarṣaṇatā, exaltation of self, S x 1456=P 215 ātmotkarṣaṇam

ātmopapatti, in his rebirths, R xxvi 6, *skye-ba* (C: nāvopapatti)

-ātmaka, AA— *bdag ñid*

ātmatā, to have the self-nature of, Adhy. 12, *raṅ-bshin yin-pa*

ātmatva, selfhood, P 150 (P–)

ātmika, inward, S x 1464, (*phyi*) *naṅ-gi*=P 221 ādhyātmika; in itself, AA i 73, viii 2, *bdag ñid*

ātmīya, A i 4 (not tr., syn. of svaka, his own); what belongs to a (the) self, P 159=Ad ātmanīya; Su vi 73a, 84b, *bdag-gi*

ātyantikī, absolute, AA ii 29, *śin-tu*

ādatta, appropriated, P 582a, *blaṅs-pa*

ādadati, assemble, R xiii 1, 2, *sdud*

ādarśa, mirror, A xxvi 442, Ad f. 229a, *me-loṅ*

ādarśa-maṇḍala, mirror, A xxx 490; round mirror, P 533b, *me-loṅ-gi dkyil-'khor*

ā-darśayati, show up (in a mirror), Su i 7a; vi 65a; *kun-tu bstan-pa*

ādāna(m); *len-pa*; take upon himself, AA iv 43*=samādāna H; grasping, AA i 67*; appropriating, Sa 202; appropriation, P 582, *len*

ādi, (from the) beginning, A ix 204, xxviii 469; S x 1458, *la sogs-pa*; S x 1460, *thog-mar* (ādau); P 196

ādika, these and other, A xvii 334

ādita, from the beginning, A xvi 307

ādi-karma, beginner, R xv 1, *daṅ-po'i las-kyi*

ādikarmaka, beginner, R xv 3, *daṅ-po'i las-can*

ādikarmika, beginner, A vii 179, Ad f. 250a, Sa 223, 24a; who is just beginning, A xv 292–3

ādikarmika-bhūmi, stage of a beginner, Sa 24a, *daṅ-po-pa'i* (*sa*?)

ādi-pariśuddhatva, perfect original purity, A ii 47

ādi-mudrā-mudritām upādāya, on account of their being sealed with a seal from the very beginning, P 201; S: amudrā-koṭi-mudritatāṃ upādāya, *phyag-rgya med-pa'i mthas, phyag-rgya btab-pa ñe-bar bzuṅ-bas*

ādi-viśuddhatva, is pure from the very beginning, P 197 (P–)

ādi-śāntatva, is calmly quiet from the very beginning, Sa 33b

ādi-śuddha, pure from the very start, R ii 12, *gzod-nas dag-pa*

ādi-śuddhatva, pure from the very beginning, A ii 47

ādi-śūnya, empty from the very beginning, R xx 1, *gdod-nas stoṅ shiṅ*

ādy-anutpannatva, to be unproduced from the very beginning, S 1450, (Tib. *skyes-pa*?)

āditya, P x 163=S sūrya-maṇḍala, disk of the sun

āditya-maṇḍala, orb of the sun, R v 6, *ñi-ma'i dkyil-'khor*

ā-diśati, announce, A xxi 387, *bsgo-bar byed de*; tell, R xvii 6, *ston byed*

ādīnava, affliction, A xvii 326, paropradavaḥ H; danger, Su vi 86a, *ñes dmigs*

ādīpta, set on fire, P 37

ādeya-vacanaḥ, of acceptable speech, A iii 53, P 4, f. 226; plausible talk(er), A xxiv 419, *tshig brtsun-pa*; Ad 224, *tshig bzuṅ-bar 'os-pa(r)*

ādeya-vacanatā, plausible talk, A xxiv 419, *tshig brtsun-pa*; Ad 224a, *tshig bzuṅ-bar 'os-pa*

ādeya-vākyatā, his words are always acceptable, P 534b, *tshig kun-gyis sñan-pa*

ādeyatā-doṣa, faulty way(s) of making himself acceptable, A xvii 334, VR: ādeya-doṣa

ādeśanā-prātihārya, miraculous reading of thoughts, P 526b, *kun brjod-pa'i cho-'phrul*

ādhāna, see bala-ādhāna

-ādhāna, (infested with), A xxiv 429

ādhāya, having arranged, AA i 2, *bshag-nas*

ādhāra, foundation (source), AA—, *rten gyur-pa*; substratum, AA i 27, *rten-can*; sustain, AA iv 37, *rten-can*; based, AA i 41, *rten-can*; referring to, AA v 42, *rten-can*

(**ādhāramudrā** S 1416)

ādhāraṇa, carrying, P 199=S, ādhāra, *yoṅs-su 'dzin-pa*, =Ad, dhāraṇī-

ā-dhārayati, retain in mind, A xvi 312; S x 1461, *yoṅs-su gzuṅ-ba* =P 219 ārādhayati; carries, P 199=S *yoṅs-su 'dzin-pa*; P 203 (S–); Ad–ND–191a; Ad f. 261a (Ti–)

ādhi, misfortune, AA ii 14, *ñam ṅa-ba*

ādhipateya, dominant function, Ad f. 255b, *dbaṅ bgyid-pa*; *dbaṅ byed-pa*

ādhipatya, overlordship, P 534b, *mṅa' chen-po*

ādheya, which are founded on it, AA i 39, *brten-pa*

ādheyatā, what is founded, AA ii 12, *rten*

ādhmātaka, swollen corpse, P 19=S 59, *rnam-par bsaṃ-pa* (S ed. dhmātaka, Mhvy. vyādhmaka); P 165=S 1258 vyādhmātika; P 206

ādhyātma, inside, P 263

ādhyātmika, inside, A i 9, 29; inner, P 265; inward, P 100; within, A xx 273; on the subject-side, P 101=S 333 poṣam-ādhyātmika; see note in PW i 68

ādhyātmika-bahirddhā-śūnyatā, emptiness of both object and subject, P 195 (def.), S vii 1407

ādhyātmika-bāhya-dharmā, inner and outer dharmas, S x 1463, *phyi naṅ-gi chos*

ādhyātmika-śūnyatā, emptiness of the subject, P 195 (def.)=S vii 1407 *naṅ*

stoṅ-pa ñid

ānantarya, deadly sins, A xxi 390 (karma), *mtshams med-pa'i*; Sa 225, 231, 232

ānantarya-karma, deadly sin, A vii 181; karma which leads to immediate retribution, A xxii 403

ānantarya-kārin, one who has committed one of the deadly sins, A xvii 337

ānantarya-samādhi, unimpeded concentration, P 79, 515; AA i 15, v 38, *bar-chad med-pa'i tiṅ-ṅe-'dzin*

Ānanda, A disciple of the Buddha. Speaks at: A ii 40, iii 80–1, iv 98, xix 365 sq., xxiii 414, xxiv 416–23, xxviii 458 sq., xxxii 528, Sa (cf. 29a), P 91=S 308, P 97–8, Sa 35a

ānandita, rejoiced, and, rejoicing, Sa 28b

ānandin, rejoice, Sa 28b, 29a

ānandokti, pleasant sound, AA i 20, *sgra sñan*

ānayitvā, having summoned, Su ii 22a, *bkug-nas*

ānāpāna-anusmṛti, recollection of breathing, P 20=S 60, S 1258: *dbugs-phyi naṅ-du rgyu-ba*, S 1443

ānimitta, signless(ness), A ix 204, 207, xii 256, xviii 341, 347, xix 356, xx 373–4, xxix 475, 477; R xx 7, S x 1468, AA iv 18, *mtshan-ma med-pa*

ānimitta-caryā, coursing in the signless, A xvi 310

ānimitta-sākṣātkriyā, realization of the signless, A x 1468, *mtshan-ma med-pa mṅon-du bya-ba*

ānulomikī, acting in conformity with, S 486 (dharmatṛṣṇā)

ānulomikī kṣānti, adaptable patience, Su iv 59b, Ad f. 242a, 264a, b, *rjes-su mtshun-pa'i bzod-pa*

(**āntraguṇā** S 1430, 1431)

āpa-skandha, the mass of water, R xx 5, *chu-yi phuṅ-po*

āpaṇa, markets, A xvii 335

ā-patti, offence, A xxi 390; S 56=P 18; S 92 *ltuṅ-bar*=P 26; P 89=S 306; Sa 226

āpatty-anadhyāpattitā, committing no offence, P 89

(**ā(patti)tavyam** (?), should be repeatedly recited, Sv, *gdon-par bya'o*)

ā-padyate, bring about, A iii 62; undergo, Sa 38a; show, A xi 221; feel, A

xi 246; P 219=S x 1462, *'gyur-ba* (+); fall into, A vii 182; incur, A xiv 286; put forth, A xxi 385; experience, A xxviii 459, xxx 494, 510; +viṣādam, A i 7; +santrāsam, A i 8; cf. yogam āpadyate

āpanna, won, V 9a-c, *shugs*

āpātato, from falling on, A xii 253

ā-pūryate, is saturated with, P 201 (S–, Ad–)

āpta, what belongs, AA v 24, *gtogs-pa*

āpti, winning, AA i 27, v 38, *'thob-pa*

ā-bādha, oppress(ion), A vii 181, xvii 326

ā-budhyate, sees through, A xvii 336=avabodha H

ābrīḍha-śalya, one whose stings are removed, Su i 5a

-ābha, like, AA iii 13, *'dra*; v 1, *lta-bur*; viii 31, *ltar*

ābharaṇa, ornament, A xvii 335, P 67, 187, 404b

ābhā, lustre, A xix 365; R v 9, *'od rnams*; splendour, P 10; light, P 41=S 131

ābhāya-avabhāsya, illuminate with their lustre, A xxviii 457, *kun-tu snaṅ-bar byas-nas*

(**ābhāra,** S 83(P–)=ābhāraṇa?)

ābhāsaṃ gacchati, come within the range of, A xxviii 465; Ad f. 235b, (*mi*) *snaṅ ṅo*

ābhāsvarā (devā), P 11, 33, 35; Ad f. 222b, 261a, *'od-gsal* (*-ba*), (the shining gods)

ābhimānika, greatly conceited, Ad f. 218b, *mṅon-pa'i ṅa-rgyal can-du*; Sa 208

ābhyavakāśika, one who lives in an open unsheltered place, A xxi 387, upary-āvaraṇa-abhāvena H; *bla-gab med-pa* Ad-T 307a

āma, rawness, S 486=P 119; S 489=P 120; P 521

āma-bhājana, unbaked pot, R i 15, *snod so ma btaṅ*

āmaka, quite unbaked, P–ND–178b

ā-mantrayate, says, A i 3, ii 38–40, iii 49, vi 141, 159, xiii 283, xxiii 415–6, xxxii 527 (cf. MN–A i 13; āmantesī ti ālapi abhāsi sambodhesi)

ām-iṣa, fleshly (things), A xi 244; material things P 257a-b

āmiṣa-kiṃcitka, material help, P 323a

āmiṣa-kiñcitka-abhilāṣin, one who is eager for trifling bits of fleshly things, A xi 246, *zaṅ-ziṅ cuṅ zad tsam 'dod-la*

āmiṣa-guruka, one who attaches weight to fleshly things, A xi, 244, *zaṅ-ziṅ lhur byed*

āmiṣagṛddha, greedy for material things, Su iv 59a, *zaṅ-ziṅ-la chags-pa*

āmiṣa-dāna, fleshly gift, Adhy. 5

āmiṣa-dāyaka, heir according to the flesh, S iii 502=P 123

loka-āmiṣa, worldly gain, A xxx 483

āmukhī-kṛtya, facing, Sa 35a

āmukhī-bhavati, keeps present in his mind, A xvii 325; comes face to face with, Sa 201; P 56=S 261 abhimukhī-; Ad f. 236a, *thob-par 'gyur ro*

āmukhī-bhāva, manifestation, P 219=S x 1461; S x 1455=P 215 āmukhī karma; *mṅon-du bya-ba*

āmukhī-bhūta, face to face, A xxx 490

(**āmṛduka,** rather mild, A xxi 387)

āmra-phala, fruit of the Mango tree, P 443; Ad f. 246b, *śiṅ a-mra'i 'bras-bu*

āya, rise, AA i 18, *'du*

āya-dvāra, (acting as a) door of coming into being, S 1410, *skye-ba'i sgo*; door of arrival, P 516

āyata, extensive, AA viii 27, 30, *riṅ*; long, AA viii 30, *riṅ*; extend faı, P 533a, *riṅ-ba*

āyata-pārṣṇitā, he has broad heels, P 533a, *rtiṅ-pa yaṅs-pa*

āyatana, sense-field, A xvii 334; R xviii 2, S x 1466, 1469, AA i 59: *skye mched*; P 195; occasion for, P 34=S 114 śabdo, *sgra*

āyati, afterwards, R xxiv 6, *phyis*

āyatyām, in future, A xxiv 421, *phyis*; Ad f. 224a, *phyin chad*

āyāmena, in length, A xxx 485

ā-yāsa, trouble, A xi 241, *ñon moṅs-pa*

āyuṣmat, Venerable. A, S, Hr. *tshe daṅ ldan-pa*

āyus, life-span, P 63, 64, 81

āyuḥ-paryanta; extent of life-span, P 86; A xi 239, not trs., *tshe'i mthar thug-pa*

āyuḥ-pramāna; *tshe'i tshad*; measure of life-span, A xxviii 458*; P 34=S 113*; end of the life-span, Sa 35a

āyuḥ-saṃskāra, factor which makes for a long life, P 554a

āyūha, toiling, K, Ad f. 263a, P 328b *blaṅ-ba*

āyūhika, which accepts, Sa 32b, *len*; which toils, Sa 33a, *len-par bgyid-pa*

ārakṣa, preservation, Su iv 46b, *bsruṅ-ba*

āra(m), this shore, Su i 19a; on this shore, Su i 12a (S 1360?); Su iii 31a, *tshu-rol*

āra-pāra-gamanāya, when he moves from this side to the shore beyond, R ii 4, *tshu-rol pha-rol 'gro*

āra-pāraṃ gacchati, goes from this shore to the other shore, R xix 6 *phar 'gro tshur 'gro*

āraṇyaka, forest dweller, A xxi 387, *dgon-pa-pa* Ad-T LV, 307a; belonging to the forest, A xxi 391, *dgon-pa*

ārata, abstained, P 257 (S-)

ārapsyante (i. e. karma), (deed) they may do, Ad f. 224a, *brtsams-pa*

ārabdha, exerted, A iii 60, P 93

ārabdha-vīrya, one who has exerted (exerts) vigour, A iii 60=uttapta-vīryaḥ H; x 229; xxiii 413, Ad f. 247b, *brtson-'grus brtsams-pa*; energetic P 320a

ārabhate, puts forth, A xi 250, xvi 310-1, 322, xviii 345; P 22=S 69; exerts, A iii 60, iv 101, xv 292, xviii 349, xix 363; S 68 (P-), P 265; undertakes, A xi 234 (ārabhyate), xx 372, xxiv 419

ārabhya, about, A xxviii 462, P 261; Ad f. 234a, 235a, *-las brtsams te*; with reference to, A x 227; xxvii 454-5, *-las brtsams te*; Ad f. 232a, *-las brtsams shiṅ*; regarding P 98(=A); relevant to, A xxiii 415; beginning from (or; with), A xviii 431; AA iv 2,3 (*nas*) *bzuṅ ste*; starting from, A i 3, xvi 306; having turned his mind to, A vi 140, vikalpakena vijñānena-āmukhīkṛtya H; concerning, A xiv 285, P 262; Su v 60a, *brtsams te*; stimulated by, Su ii 21b; initially founded on, P 261; if I take into consideration, A xxvii 454; following on, AA ii 15, (*la*) *sogs-pa*; concerning, A x 227, *-las brtsams pas*

āramita, caused to abstain, P 257

ārambaṇa; *dmigs-pa*; objective support, A i 23, ii 46, vi 138-9, xii 265, 276, xix 358, xx 370; R ii 10, P 201=S*; Su i 15b; object, A xxvi 442*, Ad f. 229a; objective basis, Su vi 67a*; vii 105b

ārambaṇa-carita, coursed in objective supports, Su i 15b

(**ārambaṇa-chedana** S 1421)

ārambaṇa-yogena, through making into an objective support, Ad f. 257b, *dmigs-pa'i tshul-gyis*

ārambaṇī-karoti, make into an objective support, A vi 139, viii 191, xix 358, xx 373, Su i 15b

ārambaṇī-kṛtya, made into an objective support, Ad f. 246a, *-du dmigs te*

-ārambha, exertion in, P 265

ārambha-prayojanam, but effort is necessary (for that), AA i 2, *brtson-pa'i dgos-pa* (*yin*)

ārambha (C: **ārabdha-**)**vīrya,** one who has put forth vigour, R xxx 3, 5, *brtson-'grus brtsams-pa*(*r*)

ārāgayati, accomplish, A xxx 483 (kṣaṇa-sampadam ārāgayiṣyāmi), P 520; please, A x 213 *mñes-par byed-par 'gyur te*; xxvi 437, Ad f. 227b, *mñes-par byed-par 'gyur*(*-gyi*, or, *shiṅ*); P 56=S 261, 61, 63, 70, 80, 186; S 71 (P–), 72 (P–); give satisfaction to, V 16b, *mñes-par byas-pa*

ārāgya, having pleased, Ad f. 227b, *mñes-par byas-nas*

ārāt, from a distance, A xxvii 446–7, *rgyaṅ-ma-nas*

ārādhanā, winning, S 205

ārādhayati, P 215, cf. ādhārayati

ārādhayati (cittam), gladden, A xxi 393, *mgu-bar byas-pa*; xxviii 461, *mgu-bar byas so*; Su i 3a

ārādhita, pleased, A xxviii 464a, Ad f. 235a, *mñes-par byas śiṅ*; having found pleasure in it, R xxv 2, *mñes bya phyir*

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ā-līna, cling(ing) to, A xxi 393, *shen-pa*; Ad 218a, *chags śiṅ*; hanging on to, AA i 60, *kun-tu shum-pa*

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āloka-kara, illuminator, P 201=S *snaṅ-bar byed-pa*; guidance, A vii 182

āloka-karī, a source of light; brings light, A vii 170, *snaṅ-bar bgyid-pa*

āloka-jāta, born of light, P-ND-148

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āvāhika, bring near, A ix 203, =prāpika H; P 294

ā-vidhyati, makes a whirl, S 1429=P 205

ā-vidhyate, (is pierced?), Su i 8b, *kun rtogs-pa*

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ā-vṛta, covered (with), P 501; Ad f. 264a, *bsgribs na*

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ā-vṛṇoti, obscures, Ad f. 258b, *bsgrib-par 'gyur ro*

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ā-veśayati, take possession of, A iii 56 (Ch: 'entice')

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āśaya-śuddha, one whose resolutions are pure, Su i 5a

āśaya-saṃprayogo, resolutely intent, R xiv 1, *bsam sbyor-ba*

āśayaṃ viditvā, knew of the resolve, Ad f. 233a, *bsam-pa thugs-su chud-nas*

āśayatā, mentality, Ad f. 261b, *bsam-pa*

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āśrayu, basis, R xxix 1, *rten-du*

āśrita, reside, R xii 5, *brten-pa*

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āsannī-bhavati, (be)come one near, to, A i 11, xviii 350, P 138, S 825; be near, A x 224, xxii 403, P 141; remain near, A xxxi 519

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āsī, have had, R ii 13, *gyur?*

āsurā, of the Asuras, P 35

āsecanaka, glorified, P 11, 12, 13; S *chog mi śes-pa*; cf. PW I XLV.

ā-sevana, cultivation, AA viii 19, *bsten*; P 534a, *goms-par byas-pa(s)*

ā-sevayati, indulge in, A x 218 *sten ciṅ*; cultivate, Su iv 59a, *rab-tu bsten-pa*

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ā-stīrṇa, covered, A xxx 488; spread over, A xxx 488

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āsya, face, AA viii 5, *shal*; P 533b, Ti–

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āsrava-kṣaya, extinction of the outflows, A xx 371, 374; S 1453; R xxix 2, *zag-par zad*; P 88, 182

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āsvādayati, taste, P 91, 520, Su i 9a; relish, P 179, 182, 265; Ad f. 264b, *ro myoṅ (myaṅ)-ba byas*

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ā-harati, brings, A xxv 433, *thob-par byed-pa*; brings about, Ad f. 226b, *bsgrub-par bya'o*

āhartrī, as productive of, Ad f. 226b, *bsgrub-pa*; brings about, Ad f. 228b, *sgrub-par (mi) bgyid*

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āhāra-kāma, in want of food, R xxii 5, *zas-la 'dod byed*

āhāra-kṛtyaṃ karoti, take food, A xvii 332

āhāra-gaveṣin, (famished), A iii 52; cf. āhāra-arthin

āhāra-samudācāram utpādayati, takes food, A xxx 501 (not trsl.)

āhāraṃ karoti, eat one's meals, A xvii 332

āhāram āharati, eat one's meals, A xvii 333

āhāra-arthin, (famished), A iii 52; see: āhāra-gaveṣin

āhāraka, nourisher, A xxvi 438, *thob-par bgyid-pa*; which nourishes, Su vii 104b

āhārakaṃ bhavati, feed, A vi 138

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āhu, is, R viii 1, *'gyur*

āhlādana, mental satisfaction, Adhy. 1, *yid tshim-par byed-pa*

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iccha-karmāṃ, plausible lies (?), R xvii 6, *'dod-pa'i las-can*

icchā, temptation, A xi 242 *'dod-pa*; wish for, S vii 1265 (P–), *'dod ciṅ* (dharmecchā)

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iñjita, wavering, Su vii 99b

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itu, from this, R xxviii 2, *'di-las*

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iti-vṛttaka, Thus-was-said, P 31=S 100 Ityuktaka; P 158, 218

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ucca-kulin, one who has achieved a high social status, Su vii 105a

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uccālayati, free oneself from, S LXIV 456a; P 541 (*gaṅ-las*) *bskyod-par bgyid lags*

uccaiḥ, above, P 533a, Ti?

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ucchaṅkhapāda(tā), his ankle-joints are inconspicuous, AA viii 14, *shabs 'bur mi mṅon*; his feet have inconspicuous ankle-joints, P 533a, *shabs-kyi goṅ mtho-ba*

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ujjhata, flung, P 206

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ujjhāta, flung, P 206

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ut-karṣaṇa, exaltation, A xxix 480; P 220=S x 1464, *bstod-pa*

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utkṣipyamāṇa, lift up, Ad f. 227b

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ut-tapta, splendid, A xx 380; Su iv 58b, *'bar-ba*; well purified, Su iv 40a, *sbyaṅs-pa*; refined, P 69

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uṣṇīṣa-śiraskatā, there is a cowl on his head, P 533a, 533b; *spu spyi-bo rtsug* (*gtsug*) *daṅ ldan-pa*

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ekāsanika: one who eats his meal in one sitting, A xxi 387, *stan gcig-pa*; Ḣ: eka-āsanopaveśena yatheṣṭhaṃ paribhogād. -austere and solitary, P 34: ekāsanikā bodhisattvā=S 113 ekāsanikā arhanto bhaveyur bodhisattvāś ca mahāsattvāś ca. *stan gcig-pa*

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ekaika, each one, A xvii 328; a single one, A vi 157; one single, S x 1461, *re-re*, =P 219; each single, R xxvii 2, *ñag re-las*; A vi 135, 137, P 7, 170, 179; each singly, AA v 22, *re-re*; each one singly by himself, AA viii 15, *re-re-nas*

ekaikato, once, A xvii 325

ekaika-pradakṣiṇa-āvarttya-romatā, the hairs on his body stand separately by themselves and curl to the right, P 533a; 533b: *spu re-re nas gYas phyogs-su 'khyil-pa*

ekaikena, one by one, A vii 1, *re-re*

ekotībhāva, unification, P 210=S 1443

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eṇeya, black antelope, P 533a

eṇeya-jaṅghatā, his shanks are like those of an antelope, P 533a; P 533b: *ri-dvags ai-na-ya'i byin-pa lta-bu*

etarhi, just now, A—. Sa 234, 30b; in this present period, A xxii 397

etarahi, even now, R xxiii 3, *da-lta*

ete hi, already now, R xxiii 4, *da-ltar*

etā-vatā, by this (that) much, A xxi 393, *de tsam-gyis*; xxviii 460

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evaṃ kṛtvā, having done as, AA iii 7, *de-ltar*

evaṃ-gatika, so situated, A xv 289; sarvākārajñatā-gatika H

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evaṃ-dharma, of such a dharmic nature, P 206

evaṃ pravṛtta, with this kind of start, A xxiv 419, *'di-ltar*

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aihika-amutrika, belonging to this and the other world, AA i 7, *'di-dag gshan-pa*

O

ogha, flood, S iii 478, Su vi 88b; multitude, AA ii 22, *tshogs*
ojas, food, A iii 91
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osaritavya, should plunge into, R xxii 9, *'jug-par bya*
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autsukyam āpadyate, makes great efforts, A x 221, *brtson-par byed do*; show zeal, *spro-ba skyes na*; puts forth zeal, A xii 254, P 269b; tries, A xxi 385, *brtson-par byed do*; eagerly try to, Ad f. 216b, *spro-bar skye-bar 'gyur ro*

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aupapāduka, one who is reborn apparitionally, P 138=S iv 681, upapāduka

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katara, what, R i 8, *gaṅ*

kathaṃkathā, doubt, Su vi 91a

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kadalī, plantain (tree), A xxx 488; Ad f. 241a, Su iv 39b, *chu śiṅ*

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karaṇatā, (in) doing deeds, Adhy. 12, *bya-ba byed-pa-la*

karaṇīya, should be effected, P 124=S x 1454, *bya-ba*; what had to be done, S 1446

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-karitvād, with the help of, A vii 171, *slad-du*

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karoti, causes, A x 227; brings about, P 200=S *byed-pa*; effects, A xx 371; S 1454, etc., *byed-pa*; AA viii 33, *mdzad-pa('i sku)*; one acts as: S *byed-pa'i*=P 200, dhārayati

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karmatā, doingness, Adhy 11, *las ñid-pa*

karma-kāra, servant, A xi 234, *las byed-pa'i mi*; husbandman, P 205

karma-kriyā, doing work, R v 6, *las byed*

karma-garbha, karma is potentially present in, Adhy 12, *las-kyi sñin-po-can*

karma-patha, path of action, S x 1464, *las-kyi lam*=P 221; see daśa-

karma-pathā, (ten) ways of wholesome action, A xvii 324 (list), 325

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karma-vipāka, karmic results, P 210=S 1446

karma-samādāna, undertaking of action, P 210=S 1446; one who has acquired the karma of, P 87

karma-svakatā, all that concerns (beings) is their own work, Ad f. 255a, *las bdag-gir bya-ba*

karmānta, activity, Su vi 89b

karmāntājīva, work and life, P 535a, *'phrin-las daṅ 'tsho-ba*

karma-āvaraṇa, obstacles caused by (past) deeds, P 4; Sv, *las-kyi sgrib-pa*

karma-upacaya, accumulation of karma, A x 215, *las bsags-pa*

kalaṅka, blemish, AA i 61, *ñes-pa*

kalandakanivāpa, the place where one makes oblations to squirrels, Su i 2b

kala-puṇya, an infinitesimal portion of merit, R iii 4, xviii 4, xxii 8, xxx 9, *bsod-nams . . . char mi phod*

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kalaha; *'thab(-mo)*; fight(ing), A xvii 335, xxiv 421*, Su vii 110b; quarrel, Ad 224a*, R xxiv 3*, xxvii 6*; strife, S x 1464* (P–)

kalahati, quarrels, Ad 224a, *'thab-pa*

kalahāyati, fights, A xxiv 420, *'thab-par byed*, 421

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kalāpi, and infinitesimal, R v 9, *char mi phod*

kalā-vidhi-jño, instructed in many arts, R xx 2, *sgyu-rtsal cho-ga śes*

Kaliṅga. Name of a kingdom, V 14e

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kalpa-avaśeṣa, remainder of an aeon, A xiii 283; P 66 (trsl. "or more")

-kalpa, like, A xxx 491–2

-kalpatvād, after the fashion of, A xv 297

kalpasya-atyayena, after a kalpa has elapsed (?), P 518

kalpoddāha, universal conflagration (raging) at the end of an aeon, P

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kalpati, imagines, R x 10, *rtog*

kalpanā; *rtog-pa*; (thought-) construction, A vi 162, Su vi 86b*, AA i 63*, ii 8*; imagination, P 223=S x 1469*

kalpayati, construct, A i 15, vi 161, x 220 (*rtog*), xvii 323, P 105; Su vi 65b, *brtag-par*; imagine, A xxxi 513, Sa 204; Ad f. 251a; f. 256b, *rnam-par rtog ciṅ*; P 563

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kalpayi, imagines, R x 10, *rtog*; fashions, R i 13, *brtags*

kalpika, proper, Sa 227

kalpita, fashioned, P 4; imagined, Su i 16b; constructed (by thought) P 38=S 119, *rnam-par brtags-pa*; P 147=S v 864, P 232

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kalyāṇa; *dge-ba*; helpfulness, A xxviii 462, *dge-bar bya-ba*; helpful, S x 1460*=P 218; lovely, Adhy 1*; good, AA iv 6*

kalyāṇa-citta, helpful thought, A xvi 321

kalyāṇa-dharmin, virtuous in character, A xxi 386; lovely in character, A xxi 394, xxiv 418; Ad 218a, 223b, *dge-ba'i chos-can*; P 320b

kalyāṇa-mitra; *dge-ba'i bśes-gñen*; good friend. A—. R xv 1, *bla-ma*; R ii 6*, xxii 1*, 2*, S—*, P 154, 156

kalyāṇamitra-sahita, one who has a good friend, R i 15, *dge-ba'i bśes daṅ ldan*

kavaḍa, mouthful of water, A xi 234, *zan kham*

kavi-kṛta, the work of poets, A xvii 328 (made by poets), P 158

kaśa, whip, R xxx 14, *lcag*

kasmāt, whose, R i 8, *su-yi*

kasambaka-jāta: mere rubbish, A vii 181, *lo-'dab rul-pa lta-bur gyur-par*; anyeṣām api sva-doṣa-āpādanāt H

kasambaka-jātīya: P 275b

kahiṃci, anywhere, R xxv 1, *gaṅ yaṅ*

kāka, crow, P 206

kākhordha, devil-lore, S xviii 280b=P-p. 171

kāca, (spurious) glass, R xxxi 17, *mchin-bu*

kāṅkṣati (-e), hesitates, A vii 176; x 212, *nem-nur* (*mi*) *bgyid*; xv 302,

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kāṅkṣāyitatva, (state of) hesitation, A i 31 (=saṃśaya-jñānam H), xiv 285; xxvii 454, *nem-nur byed ciṅ*; Aḍ f. 232a, *nem-nur*; Su ii 20b, vii 95a; Sa 37a; perplexed, P 267

kāṅkṣā, hesitation, A xxx 491; R xv 6, *som ñi*; Su vii 95a; doubt, R ii 6, xi 3, *som ñi*; xvii 7, *dogs*

kāñcana-paṭṭa, golden slab, P 533b, *gser-gyi gtan-pa*

kāṇa, one-eyed, A xxiv 426, Ad 225a, *shar-ba*

kāṇḍa, arrow, A xx 374; R xx 9, *mda'*; P-p. 171

kāntāra, wilderness, A xi 247 (bhaya-sthānam H), xvii 332-3, xix 361, 363, 367-8; waste, A xix 362-3; devastation, Su vii 110b, *mya-naṅ*

kāntāra-mārgi, wilderness, R x 3, xix 8, xx 3, *dgon-pa'i lam* (*du*)

kāntāra-aṭavī, wild jungle, P 324a

kāpuruṣa, contemptible person, Ad-ND-199b

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-kāma, want to, A vi 153, viii 196, ix 204, x 219, xi 233, 236, xv 293, xvi 312, 321, xvii 335, 338, xxv 426, 432, xxx 482, 500; desirous, A xi 244, xxvi 435; willing, A iii 83, xi 214, xvii 335

kāma-guṇa; *'dod-pa'i yon-tan*; sense quality, R xxix 10*, xxxii 3*; sense pleasure, R xxx 13*; sensuous quality, S x 1463*=P 220; (five) kinds of sense-pleasure, A xvii 333, xxx 488

kāma-dhātu, world of sense, A—; world of sense-desire, P 62; realm of sense-desire, A xiii 283

kāma-paṅka-magna, immersed in the dirt of sensuous pleasures, Su i 4b

kāma-mithyā-cāra, wrong conduct as regards sensuous pleasures, A xvii 324, *'dod-pas log-par spyod-pa*; S 1258, *'dod-pas log-par gYem-pa*

kāma-mithyā-cārin, one who goes wrong about his sense-desires, A xxiv 427

(na) kāmeṣu mithyā-carati, Ad f. 238b, *'dod-pa-la log-par gYem-par* (*mi*) *byed*

kāma-rāga, sensuous greed, P 79

kāma-abhiṣvaṅga, great love for pleasant things, A xvii 332, *'dod-pa-la mṅon-par chags-pa*,=abhiniveśa H

kāma-artha, interested in business, R xx 17, *don gñer*

kāma-avacārā, of the realm of sense-desire, A xiii 282; of the sphere of sense-desire, A xvii 332, 336

kāmatā, wish, A xxx 502; concern, A xxx 495, 496; desire, A iii 76, xxx 502; AA i 18, *'dod*; love A xxx 497, 501

kāmam, in any case, A xxxi 522

kāya, body, A iii 92, xi 245 (not trsl., *lus*), xvii 326, xix 360; Hr, AA -, *lus*; AA—, Sx 1459, 1470, *sku*; P 106=S 380, bodhi-kāya; asura-kāyā, among the Asuras, A xi 245; āsurāḥ kāyāḥ, the hosts of the Asuras, P 35

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kāyaṃ vaśena vartayati, has power over his body, P 84,=kāyena vasaṃ pavatteti SN

kāya-kali-sampramathana, crushing the misery of having a body, P 203, S: *lus-kyi skyon yaṅ-dag-par sel-ba*

kāya-klamatha, fatigue of body, A iii 90,=deśa-antara-gamana-ādinā kāya-khedaḥ H; bodily fatigue, A xi 245, *lus sñom-pa*

kāya-gata (bhavati), knows by heart, A xiv 284, *lus-la gtogs-pa*; from the mouth of, A xxx 482.-what belongs to the body, P 20=S 60, *lus-kyi rnam-pa*; what concerns the body, S 1258, *lus-kyi rnam-pa*

kāyagata-anusmṛti, recollection of what pertains to the body, Ad f. 263a, *lus-su gtogs-pa rjes-su dran-pa*

kāya-guruka, weighed down by his bodily fatigue, A xi 245, *lus lci-bar*

kāya-pariśuddhi, perfect purity of the body, P 69, 138

kāya-roga, disease of the body, A ix 201

kāya-vikāra, physical afflictions, Ad f. 253a, *lus-kyi 'gyur-ba*

kāya-śūlam, physical illness, Ad 223a, *lus-kyi nad*

kāya-sahagata, associated with the body, S 1427

kāya-sākṣin, (direct) eye-witness, A xix 359, P 123; Su iv 58, *lus mṅon-sum-du gyur-pa*; one who has witnessed cessation with his body, AA i 24, *lus mṅon-sum byed*

kāya-anudarśin, in the contemplation of the body, S 1427, *lus-kyi rjes-su lta shiṅ*

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-kāyikā, hosts, A xxvii 447

kāra, syllable, S 1450, *shes bya-ba*; with (great) effort, AA i 23, *byed*

kāraka, doer, A viii 193, ix 205, xxviii 470, P 237, Ad f. 263b; maker P 191; agent, S 1451, *byed-pa-po*; one who does, P 150 (S–)

kāraka-virahita, devoid of an agent, Ad f. 256b, *byed-pa-po daṅ bral-ba*

kāraṇa, reason, A i 10, 18–9, iii 77, iv 95, ix 200, x 229, xi 248, xiii 279, xxviii 467, xxxi 515; Sv; R xxvii 3, *rgyu*; P 116, 172, S vii 1263; Sa 33b, 34a, b; cause, P f. 243E

kāraṇa-sāmagrī, set of circumstances, A xx 372

kāraṇatā, performance, P 201=S *bya-ba rnams*

kāraṇāṃ kārayati, inflict treatment, A xxx 498

kāraṇḍavaka, chaff, A xxi 394, *sre-da*

kārapaka, agent, Ad f. 263b, *byed-du 'jug-po*

kārayati, cause to achieve, A i 18; bring about, S, *byed-pa*=P 199 dhārayati

kārayitā, doing, Su vii 98a; iii 29b, iv 41a, *byed-du 'jug-pa*

kārakākāra, mode of the doer, P 201=S *bya-ba byed-pa*

kāritra, what it does, AA i 8, *byed-pa*; function, AA ii 21, *byed-pa* (*ñid*); activity, AA v 9, *las*; i 17, iv 28, viii 11, *mdzad-pa*; i 32, iv 13, 28, *byed-pa*

kāriṣya, something to be done, Sa 33a, *bgyid-pa*

kārya, work, A xx 372; R xxvi 5, *rdzu-'phrul*; xxvi 7, *mdzad-pa*; xxvi 8, *bya-ba*; function, Su iv 45a, *bgyi-ba*; business, Sa 29b; duty, R xxix 14, *dgos* (*la*); task, P 40=S kṛtya

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kārya-yukta, inclined to do his work, R xi 7, *bya-ba ldan*

kārya-samartha, capable of doing, A xxviii 465, *dgos-pa byed nus-pa*; anena kāryaṃ karoti, his business lies with it, Su ii 23a. -na mama kāryam, I have no need of, A xxx 500

kārṣaka, husbandman, S 1430=P 205 karmakāra

kārṣapaṇa, Karshapana coin, Sa 27a, *kar-śa-pa-na*

kāla, the (right) time (for), A xx 370

kaṃcid kālam, at some time, A xiv 286; yasyedanīṃ kālaṃ manyase, the right time has come, P 13

kāla-gata, have died, A xxviii 471, *'chi-ba'i dus byas-par gyur na*; (when

he) has died, Ad f. 226a, *'chi-ba'i dus byas-pas*

kāla-vāditva, speak in due season, P 534b, *dus-su smra smra-ba*

-kāla-samaye, at the time and occasion, Sa 192

kālaṃ karoti, to die, A iii 49, 75, ix 201, xiv 286, xix 362

kālānukālām, in due season and at regular times, P 443

-kāli, time, R x 17, *dus*, xvii 2, *dus rnams*. -yaṃ kāli, R xx 19, *gaṅ tshe*

kālena kālam, in due season and at regular times, Ad f. 246b, *dus dus-su*; from time to time, Ad f. 254a, *dus dus-su*

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kālatilaka, mole, AA viii 26, *sme-ba gnag bag*

kāvya, poetry, A xvii 328, P 158; poem, A xi 241, *sñan*

kāśika, silken, A xxx 488

kāṣāya, yellow robe, P 220=S x 1463, *ṅur smrig*

kāṣṭha, stick, R xxix 13, *śiṅ*; log, A xiv 286=P-ND 178a

kiṅkiṇī-jāla, a network of small bells, A xxx 486,=ghaṇṭikā-samūha H

kim atra-āścaryaṃ syād, it is not at all astonishing, A x 210

kim iti, so that, when, P 33 sq.=S 110 sq., *ji-ltar na*

kimutālpa-mātram, that is nothing difficult, R xxx 5, *tsam tshod lta-ci dka' shes*

kiṃ kāraṇam, for what reason?, R i 4, 21, v 4, xv 2, *ci phyir she na*, R iv 2, *ci slad she na*,=na khalu punar, of A

kiṃ ca-api, but if, A xxviii 460; although, A x 217, 225, xi 243, xiv 290, xvi 310–12; R xiv 6 (*de bshin . . . kyaṅ*); 9, 10 (*kyaṅ*), xx 15–, xxix 10 (*gshan yaṅ*)

kiṃ cāpi . . . . atha ca punar, in spite of that, A x 221

kiṃcit, something, A viii 192. -na kiṃcit, no, R xxvi 7, *cuṅ-zad mi*

kiṃcitka, trifling bits, A xi 246 (āmiṣa-kiṃcitka-abhilāṣin, one who is eager for trifling bits of fleshly things)

kiṃ tarhi, on the contrary, A xxvii 450

kiṃ te, what is there for you in?, P 160

kiṃ te kariṣyati, what is there for you in?, P 159

kiṃ te buddhatvena, what is Buddhahood to you?, A xvii 328

kiṃ punar, how much more, A ii 40, vii 175 (correct trsl.), xxx 508

kinnara, Kinnara, S x 1470 (P–), *mi 'am ci*

kiyac-cira, for how long, A vii 176

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kiyatā, how great, A i 20; with how much, P 185=S vii 1342, *ji-tsam-gyis*; for what reason, A vi 161

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kilikilā-prakṣvedita, called out aloud with cries of joy, A ix 203

kilbiṣa, filth, Su iv 54b

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kīrtita, proclaimed, P 589a; AA iv 3, v 3, *bsgrags-pa*

kukkura, dog, A xi 234, *khyi*

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kuṭumba, people (?), A xvii 335, *ri* (?); cf. kuṭi E

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kuṇṭha, cripple, A xxv 426, *rdum-po*

kuṇḍana-snedana, (poundings and torments), S x 1461, *brduṅ shiṅ btshe-ba* (=svedana ?, E)=P 219

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kupya, of base metal, Sa 27a

ku-buddhika, of poor intelligence, A xi 236

kubja, hunch-backed, A xxv 426, *sgur-po*; Ad f. 225a, Tib.-

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kumārabhūta, (a true) crownprince, K, Ad f. 248b, *gshon-nur gyur-pa*; P 36=S 117; Sa 192-3, 218; candidate to Buddhahood, P 13

kumāra-bhūmi, stage of a Crownprince, P 21 (S-); P 23=S 72

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kumuda, white Nymphaea aesculenta, (A xxx 486, not tr.), Sa 41b; night lotus, P 11, 97, P-ND-187b

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kumbha-dāsi, maid servant, R xxix 11, *bran-mo chu-chun*

kumbhāṇḍa, Kumbhanda demon, A xvii 335

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kurvayati, effects, R xxvii 1, *mdzad byed-pa*

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kula, family, S x 1460, 1464, 1471, AA i 69, *rigs*; P 187; AA i 55, *khyim-pa*

kula-saṃstava-saṃprayukta, intent on familiarity with the families (of the faithful), R xi 6, *khyim 'dris byed ldan shiṅ*

kulaṃkula, (those who are reborn in the families of men and gods, respectively), AA i 23, *rigs gnas rigs*; P f. 204

kulejyeṣṭhāpacāyaka, honouring the elders of the family, P-ND-143b

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kuśala; *dge-ba*; wholesome, A—*, S 93 (P-), AA—*, R iv 5*, xxvi 2*; wholesome (root), R vi 8*; wholesome practice, A xix 361; wholesomeness, P 265; merit, R xxvi 1*=puṇya A; skilled, A xx 371; S 1453, *mkhas-pa*; skilful, R xix 6, xx 2, 17-8, xxv 2, *mkhas-pa*, P 13

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kuśala-citta-utpāda, production of a skilful thought, P 24=S 73

kuśala-pakṣa, one who is on the side of what is right, A xxx 504

kuśala-mūla; *dge-ba'i rtsa-ba*; wholesome root. A--, S—*, R xx 10*, S 1302 (P-), Ad cr. P 170 kuśalam

kuśala-mūla-paripūri, the wholesome root reaches fulfillment, A xxxi 520

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kuśalatā, wholesomeness, P 88

kusīda, slothful, P 18(S-), P 22(S), P 89; lazy, A viii 186; xi 250, *le-lo-can*; P-ND-144a; Ad f. 247b, *le-lo-can*; Su i 4b

kusīda-rūpo, essentially indolent, R xxx 2, *le-lo-can*

kusuma, flower, A xxx 489-90, ND-P-148

kuhaka, a cheat, Su i 4b, vii 110b

kūṭastha, immobile ground, Su vii 102b; overtowers all change, P 553, 556

kūṭāgāra, (pointed) tower, A xxx 506, P 11, 97, f. 211, 404b

kūrma, tortoise, AA viii 13, *rus-sbal*

kṛcchra-prāpta, in trouble, R xxxii 1, *sdug-bsṅal gyur-ba*

kṛcchrād, painfully, AA iv 9, *tshegs chen*

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-kṛt, effecting, AA iii 14, *byed-pa*

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kṛta-karaṇīya, his task accomplished, A i 3; xxviii 465, Ad f. 235b, *byed-pa byas-pa*

kṛta-kāritā, thankfulness, S x 1460, *drin-du gzo-ba*; P, Ad: kṛta-veditā

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kṛta-kṛtya, his work done, A i 3; xxviii 465, Ad f. 235b, *bya-ba byas-pa*

kṛta-jña, grateful, A ii 34, xii 274; xxviii 460, Ti-; xxx 482

kṛta-jñatā, gratitude, A xii 274-5; P 215=S x 1455, P 218=S 1460, *byas-pa śes-pa*; P 327b; AA i 51, *byas-pa gzo*

kṛta-nāma, been given the name of, R xii 4, *mtshan gsol to*

kṛta-parikarma, made the necessary preparations, A xix 369, *yoṅs-su sbyaṅ-ba bgyis śiṅ*, prāpta-darśana-mārgatvād H

kṛta-paryanta, made the grade, A xix 369, *mthar phyin-par bgyis-pa*, vidita-bhāvanā-patha-svabhāvatvāt H; achieved the end, Su iv 52b, *mthar byas-pa*

kṛta-yogya, well-qualified, R xx 2, *brtson-byas*

kṛta-veditā, thankfulness, P 215=S x 1455; S x 1460 kṛta-kāritā, *drin-du*

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kṛta-vedin, thankful, A xii 274, xxx 482; Sv, *byas-pa gzo-ba*

kṛta-akṛtāni, what they have done and not done, A xvii 323

kṛta-añjalī-puṭa-praṇamya, having bent forth their out-stretched hands in respectful salutation, R xxvii 1, *thal-mo sbyar-ba btud-nas*

kṛta-adhikāro, one who has done his duties, R x 2, *lhag byas yin*; AA iv 6, *lhag-par byas*

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kṛtāvin, one who has done what was to be done, Sa 223

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kṛtaśas, for the sake (of), A i 28, viii 196–7, xvii 338–9, xx 377, xxv 428, xxvi 443, xxx 495, xxxi 522; P 53=S 249 kṛte; P 66=S 275 kṛte; P 160, 170, P 191=S 1380 kṛte, P 233=S 1560 kṛte, P 243=S 1636 kṛte, P 260; about, A i 24; cf. A i 21, xv 363, x 229, xix 363, xxvii 445

kṛte, for the sake of, S 249 (=P 253 kṛtaśas); S x 1461, *don-du*; S 1560 (=P 234 kṛtaśas), P 170; Ad f. 250b, 254b, *ched-du*

kṛtena, for the sake of, P 175

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na khalu mama puruṣeṇa kṛtyam, I myself have no need of a man, A xxx 497; yena yenaiva-arthena te kṛtyam, whatever you may require, A xxx 499

kṛtya-kārin, one who does his duties, Su vii 105b

kṛtyaṃ karoti, perform the function, A xxx 506; perform the office, A vi 154; perform the action, A xxvi 443

kṛtrima, artificial, P 39=S 119, *sgyu-ma*

kṛtsna, device, P 531b; AA viii 2, *zad-pa(r)*

kṛtsna-āyatana, all-basis, P 20=S 64, *chub-pa'i skye-mched*

kṛtta, damaged, A xvi 311 (ed. kṛta)

kṛpaṇa, one who is miserable, P 263; f. 229

kṛpā, pity, AA i 10, *sñiṅ-rje*; i 37, 51, *sñiṅ-brtse*; iv 55, *thugs brtse-ba*

kṛpā-karuṇatā, pity and compassion, S x 1468, *sñiṅ-rje (che) shiṅ sñiṅ brtse-ba*

kṛpā-kāruṇya, pity and compassion, S 1336=P 182 klīva-°

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kṛmi-kulā, families of worms, A xvii 326, *srin-bu'i rigs*

kṛśa, poor, AA i 58, *dbul*

kṛṣṇa, dark, R vii 3, *nag*; black, P 533b, *nag(-gi)*

kṛṣṇa-bandhu, Kinsman of the Darkness, R xxiv 2, *nag-po'i rtsi-lag (rnams-kyi)*; S 112(P–); S 113(P–), *nag-po'i*

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kelayitavya(?), must carefully look after, Ad f. 246b, *yar-ma yar-bar bya'o*

kevala, complete, S x 1460, *ma 'dres-pa,*=P 218

kevalam, only, A x 230, xviii 342, 347; na kevalam, not only, A iii 82, xvii 339, xxviii 459

keśaratamāla-pattra, Keśara flowers and Tamāla leaves, P 11, 97

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koṭi-niyuta-śatasahasra, hundreds of thousands of niyutas of kotis, P 225=S x 1471, *bye-ba khrag-khrig brgya stoṅ*

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komala, (soft), P 533a, Ti–

kola, raft, V 6, *gziṅs*

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kośa, storehouse, R xxviii 2, *mdzod*; sheath, AA viii 14, P 533b, *spubs(-su) sbubs(-su)*

kośa-gañja, treasury of the storehouse, R xxxii 3, *baṅ mdzod*

kośāvahita-vasti-guhyatā, his male organ is hidden in a sheath, P 533a; 533b: *gsaṅ-ba'i gnas spubs-su nub-pa*

koṣa, storehouse, A xxviii 464

koṣṭhagatu, (got into the) stomach, R xxii 6, Tib. *khoṅ-du soṅ-ba*

kaukṛtya, regrettable, A i 7=S iv 504; remorse, Su vi 89a

kauśala, skill, AA i 46, ii 26, iv 32, *mkhas-pa*

kauśalya, skill, A xxx 490; S 1452, *mkhas-par bya-ba*; Sa 40a

kausīdya, indolence, R xxx 4, 6, *le-lo(r)*; P 29=S 96, *le-lo*, P 299; laziness, A xxv 430, xxix 480, xxx 492; sloth, S 266(=P 60, kuśida), P 73, 89

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kausīdya-abhibhūta, overcome by sloth, Su i 4b

krand-ati, cries, A xxx 484; cries out aloud, Su vi 90a

krand-antin, cries out aloud, A x 218, *smre bshin-du*

-krama, progressive steps, AA i 47, *rim-par yin-par*; feet, AA viii 13, *shabs*

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kramate, march on to, R i 20, *'jug*

kramāti, affect, R iii 1, *tshugs*

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kravyāda, flesh-eating ghost, A xi 247, *za-za'i*

krāmati; *'jug-pa*; strides (forth to), A xxvi 434*; Ad f. 227a*, 239b*; Su ii 21a

krimijyotika, glow-worm, R xxiii 1, *srin-bu me-khyer*

kriyā; *bya(-ba)*; work(s), A vi 161, xxxi 521; R xx 6*, 12*, xxvi 6-8*; (i 3, cf. parama-); (R vi 7=siyā); S x 1470*=P 224; P 201(S-); AA i 6*; action(s), A xxxi 522; R xxx 1*; AA v 9*; deed, A vii 179; cf. P 224; activity, Su iv 45a*

krīḍati, delight with, A xviii 343; sport about, Su ii 21b; divert oneself, A xxx 486; play with, P 37=S 117

krīḍ-ana, playing with, AA i 66, *brtse-ba*

krūra-janā, cruel people, Su vii 112a

krodha; *khro-ba*; wrath, A iii 53-4; anger, A xix 362; S 1258,* R xvii 5*; Frenzy, Adhy. 10*

krodhan, angry, P 89

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klam-atha, weariness, A x 218, *sñom-par*; xxx 481; fatigue, A iii 90, xi 245

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kliśyati, be defiled, R xxii 7, *ñon moṅs*

kleśa; *ñon-moṅs-pa*; defilement. A vii 170, R viii 2*, AA—*, S x 1469*=P 223; P 133, 200

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kleśa-paṅka, mud of the defilements, A xxiii 414, *ñon-moṅs-pa'i 'dam(-du)*

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klomaka, serous membrane, S 1430

kṣàṇa; *skad cig*; moment, A xxviii 464a*, R xxxii 2*, P 8, AA—*, Ad f. 235a*; instant, AA vii 4*, 5*; rebirth at an auspicious moment, R xxxii 2, *dal-ba*

kṣaṇāṃś ca virāgayataḥ paśyati, he sees that they have again lost the fortunate rebirth, A xxii 403, *dal-ba chud gson-pa dag mthoṅ-nas*

kṣaṇa-mātra, in a mere moment, R xxx 5, *skad-cig tsam-la*

kṣaṇa-sampac-cāra-, the circumstances (conjunctions of stars?) which allowed him to accomplish one auspicious rebirth after another, A xxxii 527

kṣaṇa-sampad, accomplishment of an auspicious rebirth, A xxx 483

kṣaṇika, momentary, R xxiv 5, *skad-cig*

tat-kṣaṇam, after that, A xxx 483; H: pañca-kāma-guṇa-krīḍana-darśana-anantaram; at that very moment, A xxx 501

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kṣati, impairment, AA v 14, *ñams*

kṣatriya, Kshatriya, A xiii 281

kṣatriya-mahāśāla-kula, good warrior family, P 25=S 90; S x 1471, *rgyal rigs che shiṅ mtho-ba*=P 224; good families, i. e. nobles, P 42, 64, 80, 94

kṣapayati, spend, A xxii 404, *zad-par 'gyur-ba*; exhaust, A xviii 346, *zad-par*; A xxviii 468 (ed. W.: kṣayayati); wasted away by, A xiv 290 (kṣapita=upahata H); extinguish, Sv, *byaṅ-bar 'byuṅ-ba*; annul, V 16a, Su vii 103a

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kṣamati(?), patiently accepts, P 519

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yathā te kṣamate, as best you can, A i 16, P 151

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kṣamamāṇu, one, who remains patient, R xxx 12, *bzod-pas*; one who is patient, R xxx 13, *bzod byed*

kṣamā, patience, AA i 57, iv 37, *bzod-pa*

kṣamin, one who is patient, P 247b, 253A

kṣaya; *zad-pa*; extinction, A xii 257, S 1451, 1448=P 210; R i 16*, S x 1469*=utsarga P 223; P 181; P 200=S *zad śes-pa*; AA—*; Ad f. 225a *zad-par bya-ba*; f. 224b, *bas-par bgyi-ba*; exhaustion, R xxviii 3, *zad-pa*

kṣaya-jñāna, cognition of extinction, Ad f. 263b, *zad-pa śes-pa*; Su i 11a, b

kṣaya-saṃjñā, perception of extinction, A xix 357

kṣaya-apagata, extinction left behind, S (no. 57) *zad-pa daṅ bral-ba*=P 200 akṣaya-apagato

kṣar-at, (trickling down), A xxx 503

kṣānti; *bzod-pa*; patience, A ii 38, xiii 280, xiv 287 (=anutpāda-ādi-dharma-kṣamaṇaṃ H), xvi 310; R ii 4*, V 14c*, S-*, AA—*; Sa 37a, P 72=S 274; patient acceptance, A xiii 283, xxiii 408, xxvii 451; P 97; AA v 22*; patient acquiescence, V 28*

anutpattikeṣu dharmeṣu kṣānti, e. g. A xiii 280, xvii 339, xxii 408

kṣānti-jñāna-, patient acceptance of cognition, AA iv 46, *bzod-pa daṅ śes-pa'i*

kṣānti-bala-pratiṣṭhāna, firm grounding in the power of patience, P 215=S x 1455, P 219=S 1460, *bzod-pa'i mthu-la gnas-pa*

kṣānti-vādin. Preacher of Patience. Name of a ṛṣi. V 14e, *bzod-pa smra-ba*

kṣānti-sampanna, one who has won patience, A xxiii 412, *bzod-pa phun sum tshogs-pa*

kṣāntika, one who patiently accepts, A xvii 331, Sa 37a

kṣāmya, what has to be endured, P 247b

kṣiṇa-pakṣo, with feeble wings, R xvi 4, *'dab-gśog zad*

kṣi-ṇoti, waste away, A viii 191

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kṣetra-vyūha, harmonious Buddha-field, V 10b, 17g: *shiṅ bkod-pa*

kṣetra-śodhī, to purify the (Buddha-) field, R xxix 6, *shiṅ sbyoṅ* (or: *sbyaṅ*)

kṣeptā, rejection, AA i 58, *spoṅ-ba*

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kha-samatā, sameness of empty space, S 1451, *nam-mkha'i daṅ mñam-pa*

khagapakṣi, bird in the sky, R xxiv 2, *mkha' 'gro bya*

khañja, lame, A xxv 426, *grum-po*

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khidyati, feel exhausted, R xx 11, 12, *dub-pa*; xxviii 3, *skyo-ba*

khipitva, cast away, R vii 6, *spaṅs-nas*, C: kṣipitva

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Gaganagañja, Name of a Bodhisattva, Adhy. 1, *nam-mkha' mdzod*

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-gaṇa, multitude, A xxv 433, xxvii 449; host(s), AA i 12, iv 38, *tshogs*; A ii 48; crowds, A xxvii 446; retinue, A xxviii 465, *tshogs*

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gaṇaye, count, R xxx 2, *bgraṅ*

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gaṇḍa, boil, P f. 201, *'bras*; Su i 9a; trunk, tree, Ad f. 254a, *sdoṅ-bu*

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-gatika, lead to, A xii 260 (abhāva-),=paryavasānāni H; situated in, A xv 297, lokasya-ākāśa-gatika=ākāśa-niṣṭha H (Wa: weltraumartig; residing in space?); xv 298.- cf. ātma-

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gamana, going (to), S x 1469 (=P 223), R i 22, *'gro-ba(r)*; Sa 225; Su iii 31a, *'gro-ba*; motion, S 1451, *'gro-ba*; pursue, AA v 12, *'gro*; walk, AA viii 22, *gśegs*

gamana-saṃjñin, with the constant thought of getting away, A xvii 332, *'gro-bar 'du-śes-pas*

gamayati, lead on to, P 528, *gtod*

gamayānti, make intelligible, R v 4, *ston byed*; C: jānanti

gamiṣyanti, they will go away, R xi 7, *'gro*

gambhīra, deep, A—; S x 1462 *zab-mo*; K, *zab (bo)*; AA— *zab-mo*, *zab-pa*; P 534b, *zab*

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gambhīratā, depth, A xviii 342; K, *zab-po*; AA ii 6, *zab-pa ñid*

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garuḍa, Garuda, S x 1470 (P-), *nam-mkha'i ldiṅ*

garjati, rumble, A xvi 309, xxxi 516, P 8

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-garbha, enshrining, A iii 62=madhya H; womb, Adh. 5, 10, *sñiṅ-po*

garbha-avakrānti, descent into the womb, S x 1471, *ma'i mṅal-du 'gro-ba*

garbholika, cushion, A xxx 488=masūrakaḥ H

gav-eṣate, search for, A ii 44, iii 78, 80, v 113, viii 198, x 229; x 230, *yoṅs-su btsal*; xiii 283, xxx 509; R x 4, *yoṅs-su tshol*; P-ND-148; strive (for), P 253A, Su ii 19b; seek for, R xi 5, xvii 4, xxii 1, *'tshol-bar byed-pa*; P 314b, 317a; want, R xi 4, *'tshol-ba*

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-girā, speech, R xvi 6, *tshig*

giri-kaṇḍara, mountain cave, R xii 6, xxi 4, 6, *ri* (*yi*) *sul*

giri-guhā, mountain cleft, A xxi 391, *ri'i phug*

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gīta; *glu*; song, A xi 241*, xvii 335; AA i 19*; P 4

gīrghoṣa, P 202 (not trl.)=S 1423 *sgra dbyaṅs-kyi* (melody); Ad: ghoṣavatī-śigira-

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guṇa-jāti, kind of quality, A xxx 498

guṇa-dhara, bearer of qualities, R xxix 5, *yon-tan 'chaṅ-ba*

guṇa-dharma, precious dharma, R xxx 9, *legs chos*

guṇa-nṛśaṃsatā, appreciation of qualities, S vii 1265, *chos de-la yon-tan-du blta-ba*=Ad

guṇavat, gifted with virtuous qualities, V 6, *yon-tan daṅ ldan-pa*

guṇavatā, helpfulness(?), A xxviii 462, *yon-tan daṅ ldan-pa*

guṇa-varṇa-māla, garland of the praises of qualities, R xxvii 1, *yon-tan bsṅags-pa'i phreṅ-ba*

guṇa-viśeṣa, excellence of the qualities, A xxx 498

guṇa-saṃskṛta, conditioned by the virtuous qualities, Sa 26b

guṇa-saṃcaya, accumulation of qualites, P 202=S *yon-tan tshogs-su*

guṇa-saṃcayānām, accumulation of precious qualities, R xxix, *yon-tan sogs-pa'i*

guṇa-sāgara, ocean of virtues, R xv 4, *legs mtsho*, xvii 1, *yon-tan rgya-mtsho*

guṇāgamu, come the qualities, R xv 2, *yon-tan . . . 'byuṅ*

guṇānanta, infinite qualities, R xxvi 2, *yon-tan*

guṇe ratānām, of those who delight in the precious qualities, R xxvii 6, *yon-tan dga'-ba'i*

gupti, protection, A iii 50; Su iv 46b, *sba-ba*

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guru-ka, who attaches weight to, A xi 244, 246, 248, xvii 327, 332; weighed down by, A xi 215; heavy(=coarse?), A iv 98

guru-katva, being weighed down by, A xi 245 (middha-)

guru-karoti, respects, A xxx 509, P 14, 63, 70, 80, 107; P 23=S 72; P 28=S 83; treats with respect, P 185; reveres, A iii 57, v 102, xii 274, xx 372; xxvi 437, *bla-mar bgyis-par* (*'gyur*); xxii 402, *bla-mar byed*; xxx 495, xxxi 519. (=sarvathā-anullaṅghanīyatvena H 207-8)

guru-kṛta, respected, Ad f. 227b, *bla-mar bya-ba*

guru-garbha, with a heavy womb, A x 218, *mṅal lci-bar gyur-pa*

guru-gaurava-, respect for the Guru, R xv 1, *bla-ma gus*

guru-tara, more violent (=serious?), A ix 202; more serious, A xxi 390; weightier, R xxxi 5, *śin-tu lci*

guru-premata, with respect and affection, R xxx 11, *rab gus*

guru-śuśrūṣaṇatā, revere and respect, S x 1459(=P 218 guru-śuśrūṣā), *bla-ma-la phu dud-pa bya-ba*

guru-śuśrūṣā-, reverence for the instructor, S x 1455, 1461, *bla-ma bsñen-bkur*; AA i 51, *bla-ma-la gus ñan*

guru-sthānīya, preceptors representing (him), P 249a

gurutva, value greatly, AA iv 20, *bla-ma ñid*

gurviṇi(ya), pregnant, R x 8, *sbrum*; A x 218, *sbru(m)-ma*

gulpha, ankle(s), P 6; P 533a, *loṅ-bu*; ankle-bone, AA viii 22, *loṅs-bu*

gulma, shrub, A ii 41, xxxi 516; S 82 (P-)*gel-pa*; Sa 37b

gulma-darśana, troop of soldiers, A xi 242(2 V.R.), *la gcan-gyi cho-lo lta-ba*

gulma-sthāna, bathing place, A xi 241, *la gcan,*=ghaṭṭa-sthānam H

guhya, secret, Adhy. 14, *gsaṅ-ba*

guhya-mantra, secret mantra, P 534a, *gsaṅ-ba'i tshig*

gūḍha, does not bulge out (=invisible?), P 535a, AA viii 21, *mi mṅon*

gūthaka, oozings, S 1431

gṛddhi: eagerness, A iii 91,=ākaṅkṣayā H, xxxi 520

gṛdhra, vulture, P 206

gṛdhra-kūṭa: Vulture-Peak. A, Hr, K, Sv

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gṛha-pati, householder, Sa 28a

gṛhapati-ratna, treasure of the Minister, Su ii 22b

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gṛha-paribhoga-upabhoga-paribhogāya, for the enjoyment of those who live in the house, A xxx 487

gṛha-stha, householder, P 14

gṛhin, householder, P 215=S x 1456, P 220=S x 1463, *khyim-pa*

gṛhi-bhūta, householder, R xvii, *khyim-par gyur*

gṛhīta, possesses, Ad 216b, *bzuṅ-ba*

gṛhṇāti, seizes, A i 8, iii 79, iv 94, vi 161, xx 383, xxviii 472; R iv 4, *blaṅ*; grasp, A xxvi 435, xxx 493, Sa 35a; take, A iv 96; R iv 1, *len*; hold, R xx 13, *'dzin*; get hold of, R xiv 2, *'dzin-pa*; cf. A i 26, xi 233, 235, v 102

gṛhamāṇu, seizing, R xxii 13, *blaṅs te*

geya; *dbyaṅs-kyis bsñad-pa*; Discourses in Prose and Verse Mingled. P 218=S x 1460*, P 158; Ad f. 258a (*k+'i sde*)

geha; *khyim*; house, R xiv 5*; home, R xx 3*, 15*, 17*, xxix 7*

go-kīla, cow's tethering post, Sa 24a, *ba-laṅ-gi phur-ba* (*dag-la*)

go-kṣīra, cow's milk, P 533b, *'o-ṃa*

go-cara, range, A xii 274, xxv 425; P 198=S *spyod-yul*; Su i 7a, ii 23b; Sa 34a; AA—, *spyod-yul* (*can*); sphere, R xii 5, xxi 7, xxxi 1, *spyod-yul* P 4; AA i 73, *yul-can*; ranging, Sa 34a

goṇikā: woollen cover, A xxx 488, H: viśiṣṭa-kaṃbalajātiḥ

gotra, clan, A xxvii 449; R xi 3, S x 1471, *rus*; P 86; Ad f. 231a, *rigs*;

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gotra-grahaṇam, taking on a clan, A xxiv 418, *rus-nas smos-pa*(?); assumption of a clan, Ad 223b, *rus smos-pa*

gotra-jananam, of those who belong to the clan, R xxviii 2, *rigs* (*yin*) *'gro-ba'i*

gotra-jāti, kind of lineage, P 583, *rigs-kyi rnam-pa*

gotra-bhūmi; *rigs-kyi sa*; the stage of becoming (where one becomes) one of the clan, S 1473*; P 230; Ad f. 225b*; level of the lineage, P 583, Tib. *rigs-kyi rnam-pa*

go-dhūma, wheat, S 1431

go-pakṣma-netratā, his eye-lashes are like those of a magnificent heifer, P 533a; 533b *ba'i rdzi-mas lta-bu*

go-pati, lordly bull, AA viii 22, *khyu mchog*

gopayati, preserve, A v 102, =ādhyātmika-akṣara-ādi-bhraṃśa-doṣa-apanayanād H; protect, A xii 254; look after, Ad f. 254a, *sruṅ*

ġo-pāla, cowherd, R x 3, *gnag rdzi*

go-pālaka, cowherd, A x 215, *ba-laṅ rdzi*,=P 304b

go-vṛṣa-, like those of an excellent cow, AA viii 17, (*rdzi-ba*) *mchog-gi 'dra-ba*

goṣ-pada (udaka), puddle in a cow's footprint, A xi 235, *ba laṅ-gi rmig rjes* (*kyi naṅ-du*)

gaurava; *gus-pa*; respect, A iii 83, 90, iv 94, vi 139, xvii 338-9, xxi 394*, xxviii 462*, xxx 483, 489, 493, xxxii 528; R i 1*; Ad f. 218b, *shes*; f. 234a*; P 527a; AA i 51, *bkur bsti*; Su ii 22b, vii 95a; dignity, A iii 90, *btsun-pa*; a title to be respected, A xiv 287, =sarvatra-namratā H

gaurava-manasikāra, attitude of reverence, A xxx 495

grantha: bond, S iii 478

granthi, knot, P 535a

-grasta, possessed by, P 570

graha, seizure, A xx 384; appropriation, P f. 243D; grasping, R xv 8, *'dzin*(*-la*); seizing on, AA i 59, *'dzin-pa*; planet, P 164=S 1254, *gza'*

grahaṇa, seizing (on), A xxviii 472; Sa 202; taking hold of, AA v 13 *'dzin-pa*

grahaṇatā, learn, P 534a, *'dzin-pa*

grahiyāna, would have taken, R xxx 11, *glaṅs*

grahītavya, should be inferred, A xi 235, *gzuṅ-bar*

grahīṣyati, will také up, R iii 1, *'dzin*

grāma; *groṅ*; village, A x 215, xvii 334, xx 373, 381*, xxviii 458*; R x 3*, xiii 2*, xx 17*, xxi 4*, 5*, Sa 29b, 38a, AA viii 7*

grāma-anta-vihārin, living near a village, Ad 218b, *groṅ 'dab na gnas-pa*

grāma-ante, in the neighbourhood of a village, A xxi 392, *groṅ-gi naṅ*; R xxi 8, *groṅ ṅam*

grāha, seizing, S x 1466, AA ii 15, *'dzin-pa*; subject, AA i 71, *'dzin-pa'i*

grāhaka, receiver(=recipient?), P 26=S 92, pratigrāhaka, *yoṅs-su len-pa*; subject, AA—, *'dzin-pa(r byed-pa)*

grāhayati: persuade to, A v 104 (cf. gaṇhāpeti), P 275b; catch hold of, A vii 181 (not tr.), *'dzin-du 'jug-pa'o*; xxiv 419, *'dzin-par 'gyur shiṅ*

grāhikā, comprises, Su i 4a

grāhya, object, AA i 34, 71, v 5, 7, 27, *gzuṅ-ba*

grāhya-artha, objective reality, AA ii 8, *gzuṅ don*

grīvā, neck, P 6; P 101=S 333 grīvāsthi; nape of the neck, P 533b, *mgur*

grīvā-asthi, neck bones, P 207

glāna, fall ill, A xii 253, P 327; disease, Su i 9b (=ailment?); S 107 (P-)

glāna-pratyaya-bhaiṣajya-pariṣkāra: medicinal appliances for (use in) sickness, A xi 242, xvii 327, 330, P 95

glānya, illness, Ad 223a, *nad*

Gh

ghaṭa, vessel, A xiv 287; jar, P-ND-178b

ghaṭaka, (earthen) jar, R xiv 5, *rdza-so*

ghaṭate, work, P 61, Su vii 104a

ghaṭamāna, striving, A iii 60, xviii 343; xxii 408, *brtson te*; when he strives, Ad 221b, *'bad ciṅ*

ghaṭṭayati, busy oneself about, Sa 220

ghaṇṭa, bell, A xvii 324, Sa 31a

ghana, (one) solid mass, S 1452, *stug-pa*

gharma, warmth, P 244b

ghāta, is sacked, A xx 381, *gnod-pa*; sacking, Ad 215b, *'joms-pa*

ghora, frightfulness, Su vii 110b

ghoṣa, voice, A ii 47, vi 159, xxx 495–6; V 26a; sound, A xxxi 513; meaningful sound, Ad f. 261a, *sgra*

ghoṣam udīrayanti, make the pronouncement, P 179; cf. P 185 (proclaim the praise); P 186 ghoṣam anuśrāvayati, (with the words). (Always part of a stereotyped phrase)

ghoṣatā, voice, AA viii 28, *sgra ñid*

ghoṣādāra, the one who makes the noise(?), P 297b

ghrāṇa, nose, A –; Hr, *sna*; nostril, P 6

ghrāṇa-roga, disease of the nose, A ix 201

C

cakra, wheel, P 6; 533a, *'khor-lo*; Adhy. 7

dharma-cakra, A vii 171, xxviii 464a

cakra-pramāṇa-mātram, S 110 (P-), *'khor kun-tu 'khor-lo tsam-gyi khyon*

cakra-ratana, precious wheel, R xxxii 4, *'khor-lo rin-chen*

cakra-ratna, treasure of the Wheel, Su ii 22b, vii 105b

cakra-vartin, universal monarch, A xix 366, xxv 429; P 67, 186; P 223 =S x 1469, R iii 8, *'khor-los sgyur-ba*; V 26a

cakravarti-rājya, world-wide kingdom, P 70

cakra-vāḍa, mountain ring, P 27 (S-); P 28=S 82

cakra-aṅka, lines depicting a wheel stamped on, AA viii 13, *'khor-los mtshan*

cakra-aṅkita-hasta-pāda(tā), he has, stamped on his hands and feet, lines depicting a wheel, P 533a, *phyags daṅ shabs 'khor-lo'i mtshan daṅ ldan-pa*

cakṣus, eye, A–; R vii 2, Hr, *mig*; P 223=S x 1469 *spyan*; P 6; organ of vision, AA i 22, *spyan*

cakṣū-roga, disease of the eye, A ix 201

cakṣuṣā ābhāsam āgacchati, come within the range of the eye, Ad f. 235b, *mig-gi dbaṅ-po'i spyod-yul-du* (*mi*) *snaṅ-bar gyur to*; *mig lam-du'aṅ* (*mi*)

gda' lags so; *mig lam-du* (*mi*) *snan-ba yin te*

cakṣuṣa ābhāsam āgacchati, does (not) come within the range of vision, A xxviii 465, *mig lam-du* (*mi*) *snan-bar gyur to*

cakṣu-saṃsparśa, eye-contact, Ad f. 229b, *mig-gi 'dus te reg-pa*

cakṣu-saṃsparśa-ja, born of eye-contact, Ad f. 229b, *mig-gi 'dus te reg-pa'i rkyen-las 'byuṅ-ba*

cakṣuhīno, except for the eye, R vii 2, *mig med-pa*

cakṣuṣ-mat, with eyes, P 205

(Five eyes: A vii 170; three eyes, A xii 265)

caṃkrama, walking up and down, P 518

caṃkraman, walking, coming, R xvii 3, xx 11, *'chag*(*-pa*)

(na) caṃkramaṇa-śīla (bhavati), does not walk about a great deal, A xi 218, *'chag-pa-la dadcher* (*mi 'gyur*)

caṃkramyate, (walk up and down), A iii 50

caṇḍa, cruel, Su vii 110b

caṇḍa-mṛga, fierce beast of prey, P 305a, 324a

caṇḍa-mṛga-jātāni, fierce beasts of prey, Ad f. 215b (but Ms: cāṇḍāla-), *gcan-gzan khro-bo'i rigs dag*

caṇḍāla, Candala, A xxi 394, *gdol-pa*; outcast, Ad f. 218b, *gdol-ba*; P 305a; Su ii 23a

caṇḍāla-kula, family of outcasts, A xxv 426, *gdol-ba'i rigs*(*-su*)

(pukkasa-)caṇḍālakula, outcast, Ad f. 225a, *gdol-ba'i rigs*

caṇḍāla-kumāra-upama-citta, with the heart of a young outcast, Su i 5a

catur-aṅga-bala-kāya, fourfold army, A iii 78

catur-aṅgulam, at least four inches, P 33=catur-aṅgula-mātreṇa S, *sor bshi tsam-gyis*

catur-asra, quadrangular, P 97; P 235 (not tr.), 404b

catur-dvīpaka, Four-Continent world system, AA v 4, *gliṅ bshi-pa*

catur-mahāpatha, cross roads, A i 21=P 186

catur-mahārāja-kāyikā devā, the gods of the Four Great Kings, P 11, 33, 37, 77, 78, 80, 94, 96; 164=S 1254 *rgyal chen bshi'i ris-kyi lha-rnams*

catuṣpathi, at the cross-roads, R i 19, *bshi mdor*

catuṣ-pāda-gāthā-pramāṇa-mātram, one verse of four lines, Sa 41a

catvara-śṛṅgāṭaka, cross-roads, A xvii 335

candana, sandal wood, A xxxi 517, Sa 41b

candana-cūrṇa, sandalwood powder, Sv, *tsan-dan-gyi phye-ma*; Sa 41b

candana-puṭa, basket containing sandal-wood powder, R xxx 1, *tsan-dan phur-ma*

candra; *zla(-ba)*; moon, P 200=S*, R xxxi 18*, AA i 19*

candra-maṇḍala, disk of the moon, A iii 74

candra-mas, moon, A xi 236

candra' ābhā, lustre of the moon, R xxiii 1, *zla-ba'i 'od kun zil-gyis*

caraka, sectarian, Su vi 86b, *spyod-pa-pa*

caraṇa(m), coursing, R i 12, *spyod-pa*; good conduct, P 213 (so P and Ku; S caryā, S-Ti *spyod-pa*

carati, courses, A—, S x: *spyod-pa*; walks, P 204=S 1428 *'gro*

caran, coursing, A xi 247, *'gro*, S 1454, *spyod-pa*

caramāṇa, coursing, R xx 20, *spyod-pa*

carama-bhavika: one in his last rebirth, P 82

cari; *spyod-pa*; practice, R xx 21*; coursing, Sa 40b*; P 471a, 486a

carita-vicarita, futile consideration, Su vi 74b, *dpyad-pa daṅ*, *rnam-par dpyad-pa*

(-)**carita,** doings, A iv 100, xii 257; Su vii 99b; action(s), A xxv 428, xxix 478–9; R xii 2, *spyod-pa*; who courses, R xxiii 2, *spyod*; moved by, A xviii 343 (rāga-caritasya vitarka-caritasya); has coursed, Su ii 21a

caritavant, one who practises, A xxviii 460, *spyad-par bya-ba yin no*

caritāvin, one who has coursed, A xv 299, *spyad-par gyur-pa*; has been in the habit of coursing, A xx 378; (one who has) practised, A vii 176–7; x 220, *spyod-par gyur-pa*

cariyā, practice, R iii 6, *spyad*

carman, parchment sounding board, A xxxi 515; hide, S 1430

caryā, course, A i ch., iii 61, xvi 309, xxviiii 451; S x 1460 (P–) *spyad-pa*; S 1452; S 64, *spyad-pa*; Hr.; AA—*spyod-pa*; coursing, A xxii 401; conduct, A iii 75 (trsl. as 'life'), x 229, xxxi 515

caryā-saṃjñā, false notions about the practice, AA iii 3, *spyod-pa'i 'du-śes*

cala, shaky, P f. 201, *gYo-ba*; Su i 9

cal-ati, is put out, A xvii 328 (+kṣubhyati, 'wavers'); move away from, P 437; swerve (away) from, A i 31, P 264; P 265=uttareti S; P 491a; f. 259b, *gYo-ba* Ad; shakes, A xvii 328–30, xxx 481, P 8, 593b, Sa

27b, Su vi 93b; stirs, A xvi 309, xxxi 516; (not tr.), S, *gYo*, Ad=P 201

cal-ate, move away into, R xiii 2, *'gro*

calayati, is moved along, AA vii 2, *'gul-ba*

cala-acala, unsteady, A xiv 286, *rgod-pa(r)*

calita, shaken, Sa 27b; shaking, Su vi 92b

cātur-mahā-rājikā devā, P 8

cātur-mahārāja-kāyikā devā, gods of the Four Great Kings, P 64

cāraṇa, wandering singer, A xvii 335

cārikā, pilgrimage, A i 28, xxviii 451; P 219=S x 1461, *spyad-pa*; Ad f. 257a, *spyod-pa*; Ad f. 231a, 252a, *spyad-pa*; practice, Ad f. 253b, *spyod-par byed ciṅ*; journey, A xvii 329, *spyod-pa*

cāritra, manner of acting, P 201=S 1421, *spyod-pa*

cāritravant, possessing a manner of acting, P 201 (n. 70)=S 1421 (no. 96), *spyod-pa daṅ ldan-pa*

cāru, slender, AA viii 16, *mdzes-pa*; elegant(ly), AA viii 22, P 535a, *mdzes-pa*; beautiful, P 535a, *mdzes-pa(bzaṅ-po)*; AA viii 23, *bzaṅ*; sweet, AA viii 28, *mñen*

cālayati, shake off, A xii 273, *bskyod (mi nus so)*, =vikoyapati H; deflect, A xvii 337, *bskyod-pa*

cikitsaka, medical treatment, P 534a, *sman*

cikitsa-kārin, one who accords medical treatment, R xxxii 6, *gso mdzad-pa*

cikitsati, treat, Su i 9b

cikitsana-artham, to be cured, R xxi 1, *gso phyir*

cita, compact, P 534b, AA viii 15, 21, *rgyas*; well developed, AA viii 29, *stug*; thick, AA viii 31, *stug*

cita-antara-aṃsatā, the flesh in between his shoulder blades is quite compact, P 533a; 533b, *phrag so śin-tu legs-par rgyas-pa*

citta; *sems*; thought, A—, S—, AA—; V 2, 10c, 14a, 18b; S 1436; heart, A xxi 393, xxiv 420; mind, AA i 64*, iv 43*

citta-klamatha, fatigue of mind, A iii 90,=piṇḍapāta-ādi-vaikalyān (na) citta-khedaḥ H

citta-kṣaṇa, thought-moment, A xix 364

citta-kṣaṇika, thought-moment, R xxiv 5, *sems-kyi skad-cig*

citta-gamanīya, what thought has access to, A viii 193, *sems-kyis rtogs-par*

bya-ba(ma yin no)

citta-carita-vispanditāni, the thoughts and actions, A xxv 428, *sems-kyi spyod-pa daṅ gYo-ba rnams*

citta-caritā, thoughts and doings, A xii 257; P 21=S 67, P 328b, *sems daṅ spyod-pa daṅ*; P 28 (S–); thoughts and actions, P 85; preoccupations, R xviii 3, *sems-kyi rnam-rtog spyod-pa*

citta-caritāni, thoughts and doings, A iv 100,=citta-anuṣṭhānāni H

citta-caryā, thoughts and doings, AA iv 14, *sems-kyi spyod-pa*

citta-caitasika, thought and its constituents, A xxix 478–9; thought and its concomitants, P 200; S x 1469 (=P 223 citta-carita), *sems daṅ sems-las byuṅ-ba*; mental actions, Sa 212

citta-caitasikā dharmā, dharmas which constitute thought and its concomitants, P 116; Ad f. 222a, 247a

citta-caitta, thought and its constituents, AA v 27, *sems daṅ sems 'byuṅ rnams*

citta-janika, thought-generated, Su vi 76a, *sems-kyis byed-pa*

citta-dhārā, trend of thought, V 18b, *sems-kyi rgyun*; P 330b

citta-pariśuddhi, perfect purity of thought, P 138

citta-paryāya-jñāna, the cognition of others' mental make-up, Ad f. 264b, *sems-kyi rnam-graṅs śes-pa*

cittapādu, production of thought, R xxvi 1, xxx 3, 12, xxxi 5, *sems bskyed(-pa)*

citta-prakṛti, the essential original nature of a thought, A viii 190

citta-prasāda, thought of serene faith, V 6; cf. eka-; serene faith in their hearts, P 69=S 279

citta-vikṣepa, perplexed, V 16c, *sems 'khrugs-par('gyur ro)*; confusion of thought, A xi 240, *sems rnam-par gYeṅ-ba*; mental distraction, Ad f. 240a, *sems rnam-par 'khrugs-pa*

citta-vigatatvāt, because they elude all thought, Ad f. 235b, Ti–

citta-śūlam, mental illness, Ad f. 223a, *sems-kyi nad*

citta-saṃsthiti, complete stabilisation of thought, AA i 14, *sems kun gnas-pa*

citta-saṃtati, series of thoughts, A xx 370; xxx 483, *sems-kyi rgyud*; trend of thought, A iii 91; mentality, A xxiv 419

citta-sthiti, stability of thought, P 201 (no. 52)=S *sems gnas-pa*

citta-sthiti-niścitta, the stability of a no-thought, P 202 (n. 74)=S (n. 100),

sems med-par gnas-pa, =Ad *citta-niścita*

cittā-ānantaryatā-virahita, while giving no opportunity to thought of another kind, Ad f. 249b, *sems-kyi rgyun ma chad ciṅ, ma bral-bar* (*rjes-su 'brel-bas*)

citta-ālambana, Hr, V. R.

citta-āvaraṇa, thought-coverings, Hr, *sems-la sgrib-pa*

cittupādo, production of thought, R vi 3, *sems bskyed-pa*

cittotpāda ; *sems bskyed-pa*; production of (the) thought (of enlightenment), A viii 190, xi 233*, xvi 311, xviii 349, xix 352–3, xx 376, xxi 389, xxviii 473; P 194=S vii 1405 manasikāra; S—*; P 233, 235; AA i 5*, 18*; attitude of mind, A xxiv 420

cittotpādam api na kṣobhayati, does not get angry even in his mind, Ad f. 243b, *'khrug-pa'i sems 'ga' tsam yaṅ skyed-par mi byed de*

cittotpīḍa, thoughts which torment, A xi 242, *sems-la gduṅ-ba*

cittatā, attitude of mind, S x 1459, 1460, 1463, 1469, *sems*; P 169 (sama-); state of thought, P 89 (avikṣipta-), 170; mind, AA i 60, *sems*; state of mind, Su vii 97a; not tr. iii 84, *sems* (anavalīna-)

cittatva, mind bent on, AA i 49, *sems ñid*

cit-ra, bright, A xxx 487; various, AA viii 33, *sna-tshogs*

citra-karma, painting, R vii 2, *ri mo'i las*

citrī-kāra : esteem, A iv 94, *ri-mor bgyi-ba*,=bhakti-viśeṣa H; A xxx 487= prasādaḥ H; A xxx 494; Su vii 95a

cintayati ; *sems-pa*; reflect (on), A iii 76, xiii 283, xvi 311, xvii 332, xviii 342, xix 360, 364, xx 382, xxix 480*, xxx 484, xxxi 518, P 35, S 1454*, Sa 206, 37a

cintayi, reflect !, R xx 5, *bsam-par gyis*

cintatā, deliberation, P 133 (S 615 *sems-pa*)

cintā, reflection, AA iv 53, *sems-pa*

cintā-maṇi, wishing jewel, AA i 19, *yid bshin nor-bu*

cintya, thinkable, Sa 23b, 24a; 33a, *bsam-par bgyid-pa*; that which one thinks about, Sa 236; that which can be thought, Sa 237

cira, (for) (so) long, A vii 177; R xxii 11, *yun riṅ*; xxx 2, *riṅ-bar*; for a long time, R xxx 1, 2, *che yun-riṅ*

cira-carita, has for long coursed in, Ad f. 227b, *riṅ-du spyad-pa*

cira-bandhana-baddha, tied to its moorings for a long time, A xiv 288

cira-yāna-prasthita, set out for a long time in vehicle, R x 2, *riṅ nas theg*

chen shugs

cira-rātra-saṃcita, accumulation for a long time, A vi 159, =dīrgha-kāla-uparjitam H

cira-sthitaye, so that it may last long, A xxviii 460, *yun riṅ-por gnas-par gyis śig*

cira-sthitikatā, last long, P–ND–148

cira-sthiti-hetor, so that it might last long, A iii 62, (saddharma–), (*dam-pa'i chos*) *yun riṅ-du gnas-par bya-ba*

cira-sthitika, length of life, P 86

ciram, for a long time, A xxi 390, *yun riṅ-mo*

cirasya, for a long time, A iii 79

cirāya, at long last, AA v 35, *yun riṅ lon-nas*

cireṇa, after a long time, A xi 232(=P 315b), *yun riṅ-mo shig*; slowly, AA iv 9, *yun riṅ*; an excessively long time, A xix 364=ati-dīrgha-kālena H

na cireṇa, before long, A x 218, *riṅ-po mi thogs-par*; xxx 482; R x 6, 7, xxx 5, *riṅ-po(r) mi thogs*; Sa 28b

cīrṇo, has observed, R vii 5, *spyad-pa*; P 11(S–), 34(S–)

cīvara, robe, A xvii 327, 329, xxx 508; P 11, 91, 96, 97; S x 1463(P–), AA iv 42, *gos*; S 31a; strips of cloth, A iii 57,=vastram H; P f. 243B; Su vii 111b

cīvara-paribhoga, his robe, A xvii 326, *chos gos yoṅs-su loṅs spyod-pa*

cūḍika-baddha: up to the top, A iv 94, *byur-bur*, =śikhā-paryanta-karaṇād H

cūḍi-baddha, (up) to the top, R iv 1, *byur byur*

cūrṇa, powder, A xxxi 517, P 11, 96, 97, Sa 41b; aromatic powders, A xvii 324, P 263–4, f. 243B; medicinal powder, P 23 (=S 73, *spos*), 28, 67, 187

cūrṇakajātāni pāṃśunā samasamībhūtāni, powdered into the likeness of dust, P 207

cetanā, volition, A xiii 277–8; act of will, A xix 358; will (for), P 84; R ii 1, *sems-pa*;–=mānasaṃ karma, H 732

cetayate, be intent on, A iii 55

cetaḥ-paryāya-jñāna, cognition of others' mental make-up, P 512–3

cetas; *sems*; heart, P 30=S 97; P 85; P 210=S 1443; inclination to, AA i 57*; mind, AA iv 48; mental activity, Su vi 76a*; see sarvaceto–*

cetasaiva ca-asya cittam ājñāya, read his thoughts, A xxxi 518

cetasaiva cetaḥ-parivitarkam, with his own mind the mental processes, P 512–3

cetasaiva cetaḥ-parivitarkam, (not tr.), Ad f. 223a, *sems-kyi yoṅs-su rtog-pa sems-kyis*

evaṃrūpaṃ cetasaiva cetaḥ-parivitarkam ājñāya, knew that . . . he was in such a wise discoursing in his heart, A i 4, P 98

cetasika, mental, P 189

ceto-vimukti, emancipation of his heart, S 1446(=P 210)

ced, if, AA v 7, *gal-te*

ceṣt-ate, bestirs himself, A xi 248(=P 324b), *rtsol-bar 'gyur ro*; *sbyor shiṅ 'bad-pa cher rtsol*; be astir with, R x 8 (-i), Tib. *ñe gyur na*; A veṣṭate

caitasika, which belongs to thought, A xiii 277–8; mental, P 26=S 92 citta–, *sems-kyi*; P 89, 514

caitasikā dharmā, dharmas which constitute thought, P 329b, Su i 18a

caitya, shrine, V 12, 15c

caitya-bhūta, a true shrine, A iii 57–8, *mchod rten-du gyur-par* (*byas-pa*)

caila, garments, A xi 203; clothes, A xi 241, *gos*; P 32=S 107 cīvara

caila-vitāna: awning, A xxx 488=vastra-vitānam H; P f. 243B

cailoṇḍūka: turban A xxx 493,=vastra-gulakam H(cy to MN i 150, p. 158=vattha-cumbaṭakam)

codayati, exhort, A xxi 391, *skul ciṅ*; Ad 218b, *bskul-bar byed*; warn against, A xxi 394 (with instr.); *bskul ciṅ*, codye; *rtsod-par byed-par 'gyur ro*; make the charge, P 211

codya, problem, AA ii 31, iv 60, *klan-ka*

codye, I am exhorted, Ad 218b, *skul-bar byed ciṅ*

cora-bhaya, afraid of robbers, P 305a

cora-manasikāra, worry about robbers, A x 216, *chom-po yid-la bgyid-pa*

caukṣa, clean, A iii 89, (caukṣa-samudācāraḥ=sarva-pāpa-akaraṇād adhyātma-śuddhyā H); xvii 326

caura; *chom rkun*; robber, A xi 241*; xvii 332–4*; xxi 394*; thief, R x 3*, Ad f. 218a*, 218b*

cyavana, decease, P 212=S x 1450, *'chi 'pho*

cyavate, deceases, S 1450(P–), *'chi 'pho*; S 1452(=P 213), Su iii 27b, *'chi 'pho*

cyavamāne, as they die, P 87

cyuta, deceased, A xvii 336; xxvi 436, Ad f. 227b, *śi-'phos-pa*; P 8, P 60=S 266, P 86, 91; fallen away from, P 440; Ad f. 254a, *-las ñams-par 'gyur (ro)*

cyutvā, deceased, A xiv 284; S 110(P-)

cyuti, decease, P 230; R viii 2, *'chi 'pho*

cyutopapatti, decease and rebirth, S 1453, *'chi-'pho daṅ skye-ba*

cyutopapatti-jñāna, cognition of decease and rebirth, S 1453

cyuty-upapatty-anupattitā, no genesis of decease and rebirth, A ix 205, *'chi-'pho-ba daṅ skye-ba dag mi skye-ba*

cyutopapāda, decease and rebirth, P 54, 78, 87; 210=S 1446

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chattra, umbrella, Sa 31a; parasol, A xvii 324(not tr.), P 11, 28, 96-7; parachute, R xx 13, *kas (=gser?) gdugs*; xx 14, *gdugs*

chandas; *'dun-pa*; desire-to-do, A x 210*, xiv 286-7,=kartu-kāmatā H; S 1436, P 207, 299; Su iv 59a *mos-pa*; vii 95a; will-power, A x 227;* impetus, A x 230*; urge, A iii 83, xiv 284, xxvi 438*, Su iv 53b*; zeal, P 212; zest, P f. 227a*, R xx 8*

chanda-mūlaka, rooted in the desire-to-do, Ad f. 229b, *'dun-pa'i rtsa-ba las byuṅ-ba*

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tamas; *mun-pa*; gloom, A vii 170*; S* cr. to P 201 (59); darkness, A xxx 490–1, P 236

tamasākulam andhakāram, blinding and confusing darkness, R xxiii 1, *mun nag 'thibs-pa'i mun-pa*

tarati, cross over, Sa 32a; saves, P 575

taraṅgabhaṅga, turmoil and breaking up (of limbs), R xiv 3, *rba rlabs 'khrugs-pa*

taruṇa, very soft, P 533a, *gshon-pa*; tender, AA viii 13, *gshon cha chags*

tarhi, in the meantime, A xvii 330

tala, surface of the ground, Su vii 106b

tal-lakṣaṇam, has the same mark, A vi 150, *de'i mtshan-ñid can*

tasmāhu, therefore (then), R iv 4, *de-ltas . . . des*; R vii 7, xxii 1, *de-lta bas-na*

tasmāhu nāma, therefore thus, R vi 8, *de-ltas 'di-ltar*

tasya, then, A xxx 503, 510 (not tr.); therefore, A xxx 497

tāḍana, beating, P–p. 316

tāḍanā, blows, R xxx 14, *brdeg-pa*

tāḍyamāna, struck, Ad f. 243b

tāḍāvacara, cymbal, P 96, P–p. 212

tādṛśa, such as, P 76=S 285 tathārūpa; such as, Ad f. 259b, Ti: *de-ltar mñam-pa ñid-du mthoṅ-ba ni*

(**tāntaka,** snare, R xxvii 2; Tib. *de-sñed*; cf. A, tāvat)

tāpeti, dry up, R xii 7, *skems-par byed ciṅ*; *skem śiṅ*

tāmra, copper-coloured, P 534b, AA viii 21, *zaṅs mdog*

tāyin, protector, AA i 26, *skyob-pa*

tāraka-gaṇa, host of the stars, R xxiii 1, *skar-ma'i tshogs*

tāraka, star, V 32a, *skar-ma*

tārakopama-kalpa, Star-like aeon. A xix 366 (period of Tathagata Suvarṇapuṣpa), A xxviii 458 (period of Tathagata Avakīrṇakusuma), P 91; Ad f. 233a, *skar-ma lta-bu.* (cf. H 867, 20–1, SaPu 251, 253)

-tārā, stars, A iii 74, śukra-bṛhaspati-prabhṛtaya H; see oṣadhī-

tāriṇi, you who rescue, Sv

tāvat, first of all, A xi 248, xvi 319–20, xviii 329, xxi 390, xxii 402; at first, A xxi 392; however much, A vi 158; only, A xviii 344; for such a long time, A vi 159; so far, A x 216, xxvii 434; but, A xxx 508; not tr. xxx 493

tāvad api, even, A xxx 499

tāvat . . . yāvat, so long . . . until, A xx 374

na tāvat, not so far, A iii 82; na tāvat . . . yāvad, A xviii 346; na ca tāvat, so far not yet, A xxvii 451

tāvatas, for a number, A xxiv 420

tāvatā, by that much, A xxviii 461; then, Ad f. 234a, *de tsam-gyi tshod-kyis ni*, and, *de tsam-gyis ni*

tāvatī, so much, A viii 196

tāvat-kālam, only for a certain time, A xxx 488

tāvat-kālikī, only for a certain time, A xiv 285, *dus re shig*

tāvad-gurutara, so serious, A xxi 390, *'di sñed-du ches lci ste*

tāvan-mātrakeṇa, may regard that as a sufficient reason to, A xxiv 418 (+tato), *de tsam-gyis de ma yin-pa-('i)*

tena tāvanmātrakeṇa, A xxi 385, *de tsam shig* (*byed-par 'gyur te*); *de-tsam-gyis* (*phyi phyir*)

tim-ira; *rab-rib*; darkness, A vii 170*; P 201=S*; clouded eye-sight, A iv 97*, upaghātas H; fault of vision, V 32a*, K*. (cf. Madhyavat. 292, MCB ii 30–1)

tiraḥ-kuḍyam, through a wall, P 83 (=kuḍḍam SN)

tiraḥ-parvatam, through a mountain, P 83

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tirobhāva, becoming invisible, P 83

tiro-vārṣika, dark-coloured, P 207 (=terovassikāni MN), P-Tib, *rab-rib (timira) snaṅ-ba*

tiryag-yoni, animal world, A xi 245, *byol soṅ-gi skye-gnas*; P 8, 186; animal births, P 23 (S-)

tiryagyoni-gatā, animal beings, A iii 56; animals, A vi 137, xix 361 '(+sattvā); in the animal world, P 68

tiryag-yonika, among the animals, P 170=S *byol soṅ-gi skye gnas-pa*

tirya-loka, world of animals, R xxx 13, *dud 'gro . . . 'jig-rten*

tila, sesamum (plant), P 39, S 1431

tiṣṭhati, stands, A i 23, iii 52, 54, iv 99, x 211, xii 255, xvi 321, xxii 402; S—, 1473, *gnas-pa*; P 267; abides, A iii 51–3, xix 354–5, xxviii 458, xxxii 529, P 239; stand up, A xx 373; Ad f. 251a, *sdod-pa*; remain P 63

tiṣṭhatu, not only that, but, A xxi 390; leave out (of it), Sa 219; even if, A xxvii 447, P 39; leave that alone, A vii 182, *shog cig*; P 275b; not trsl. A iv 95, xxviii 464a

tiṣṭhato, in any case, when, A iii 61

tiṣṭhan, (not tr.), A xvi 311

tiṣṭhantu, abide (in the world), R xii 4, *gnas*; (-*i*), R vi 2, *bshugs*

tīk-ṣṇa, keen, A xxi 387, *rno-ba*, *rnon-po*; P 61–2; Ad f. (216b), *rno-ba*; AA i 23, iv 34, *rnon-po*; sharp, AA viii 28, *rno*

tīkṣṇa-prajñā, keen wisdom, Ad f. 249a, *śes-rab rno-ba*

tīkṣṇendriya, one who has keen faculties, Ad f. 247b, *dbaṅ-po rnon-po*

tīkṣṇatara, keener and keener, A xx 376, *śin-tu rno-ba*(*r 'gyur*)

tīr-a, shore, A viii 189, xxvi 434, *'gram*; R xiv 7, *ṅogs* (*-su*); AA iii 1, *mtha'*

tīru, to the (other) shore, R xxii 11, *pha-rol*

tīrṇa, (I have) crossed, P 89; having crossed over, Ad f. 227a, *brgal-nas*; surpassing, P 202 (n. 72)=S (n. 98), *brgal-ba*

tīrthibhūta, true ford, Su iv 54b

tīrthika, heretic, R xii 6, *mu stegs* (*can*)

tīrthyakara, heretic of other sects, Su ii 23b (founder of an heretical sect?)

tīrthyā: of other sects, A iii 76 (anya-), *mu stegs-can gshan*

tīrya-gati, rebirth as animal, R xxxii 2, *dud 'gro'i 'gro-ba*

tīv-ra, intense, A xxx 493, P 315a

tu, of course, R xix 3, *kyaṅ*

tuṅga, elevated, P 534b; AA viii 21, *mtho*; prominent, AA viii 29, *mtho*; superior, P 534b, *mthon-por*

tuccha, insignificant, R xviii 6, *gsob*; P 272a, 437; P 527b, *gsob śa-stag*; Su vii 98b; vain, P 329a; vanities, Ad f. 243b, *gsob*

tuccha-ka, insignificant, A xviii 346; P-ND-172b; Ad f. 231b, *gsog*

tucchakatā, vanity, Ad f. 249a, *gsog*

tucchatā, insignificance, P 469a, vanity, Ad f. 221a, *gsob ñid*, f. 230a, *gsog yin-pa*, P 308a

tucchī-karoti, treat as insignificant, A vii 174, *gsob-tu bgyid*

tuṇda, frantic, Su iv 59a, *smyon thabs*; vii 110b

tul-ana, assessment, AA iv 53, *'jal*

tul-anā, comparing, comparison, A xiii 278, *sñam-du* (*med do*); 280, *sñom-pa* (*-las*); weighing up, P 133 (S 615, *'jal-ba*)

tul-ayati, ponder, A xviii 342, *'jal-ba* (*r 'gyur*); weigh (up), A vi 138, 161, xiii 277, 283, xxx 496, P 261a, 285; examine, A xxix 490, *'jal-ba*; compare, A xxi 389, *mtshuṅs so shes brtags-nas*; xxvi 435; R xxvi 1, Tib: *sraṅ-la gshal-bas*; deliberate, A xv 364; consider, R xxi 8, *drod sñam*

tul-ya, comparable, R i 21, *'dra*; xxii 13, *lta-bu*; xxiv 4, *'dra-bar* (*'gyur*); xxvi 7, *bshin-du*; xxvi 8, —; equal, R xxx 11, AA viii 17, *mñam*; similar to, R viii 3, *lta-bu*; like, AA viii 16, —; as if it were just, R xxxi 12, *'dra*

tul-yam, comparison, A xiii 279

tulya-bhūta, become like, R xxiv 2, *ltar rgyu*

tuṣāra, hoarfrost blossom, P 533b, *ba-mo*

tuṣita A xiv 285, xxviii 459

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tuṣitā (devā), P 8, 11, 33, 35, 60=S 266, 61, 63-4; Ad f. 222b, *dga'-ldan*

tuṣṭa; *dga'-ba*; contented, A xxiv 418*, xxx 489, xxxi 521; R xxii 12*, xxiv 3*, 4*, Ad f. 223b*, Sa, 30a, Su ii 21b, 22a, vii 106b

tuṣṭi, contentment, AA i 53, *chog śes*; Sa 29b

tūr-ya, musical instrument, A xxx 486; tūrya, P 96

tūla, like cotton-wool, AA viii 27, *śiṅ-bal ltar*

tūla-picu: cotton wool, A xiv 286, (-upama), *ras-bal-gyi 'dab-ma* (*bshin-du*); a ball of cotton wool, P 533a, *śiṅ-sal-gyi sgoṅ* (*piṇḍa*)

tūlikā, cotton mattress, A xxx 488

tūṣṇībhāve, when keeping silent, S 1429, *mi smra na*

tūṣṇīm abhūt, was silent, A i 23

tūṣṇīṃbhāvena-atinamayati, spend his time in silence, Su v 60a, *caṅ mi smra-bar 'dug*

tṛṇa, grass, A xxv 429, xxxi 516; R xxix 13, *rtsva*; S 82 (P–)

tṛṇa-kāṣṭham, a bunch of grass, P 101=S 334; a stick or a log, R xiv 2, *rtsva-ba'am śiṅ*

tṛṇa-kāṣṭha-vanam, grass, log and forest, R ix 1, *rtsva daṅ śiṅ daṅ nags tshal*

tṛṇa-gulma-oṣadhi-vanaspatayaḥ, grasses, herbs and trees, Sa 37b; herbs, shrubs, plants and trees, Su vii 106b

tṛṇa-pattra-, stalks and leaves (and branches), R x 7, *sdoṅ-po lo-ma*

tṛṣita, thirsty, P 9

tṛṣṇa-nadi, river of craving, R xii 7, *sred-pa'i chu-kluṅ*

tṛṣṇā; *sred-pa*; craving, Adhy. 1*, P 147, S 1451* (P–); thirst, A xix 362

tṛṣṇā-gata, forms of craving, Su vi 74a, *sred-par gtogs-pa*

tṛṣṇā-carita, mode of craving, Su iii 34a, *sred-par spyod-pa*

tṛṣṇā-latā, creeping plant of craving, S 1451

tejas; *gzi brjid*; majesty, A ii 33, iii 90, P 243B; beauty, P 10, A xi 237; splendour, P 202 (n. 90)=S (n. 126) *brjid* (*kyis*); P 234, 244b; flaming, P 199 (n. 23)=S n. 56*; piercing flame, A iii 53*; fire, A xxix 477, 479

tejo-dhātu, K, *me'i khams*

tejaḥ-saṃvartanī, when the world is consumed by fire, A vii 180, *mes 'jig-pa('i bskal-pa)*

tejovatī, sharp, P 199 (n. 23)=S (n. 56), *gzi brjid yod-pa*

tejovattaram; *śin-tu gzi brjid daṅ ldan-pa*; more energetically, A xxi 385*; ever more vehement, Ad 216b*

tena, thus, A xx 373; therefore, A iv 100, xix 361, xx 384; then, A xxi 385

tena hi, but, A xx 380; therefore then, A v 103

tena-arthena, in that sense, S vii 1263, =P 169 tena kāraṇena

tenocyate, S LIII 295=tena kāraṇenocyate; P 179 (S-)

tairyagyonika S 110 (P-)

taila, oil (lamp?), R xix 1, *'bru-mar*

taila-pradyota, oil-lamp, Su iv 40a, *yuṅs-mar-gyi mar-me*

toraṇa, arch, A xxx 500

toṣiṣyi, I will please, R xxvi 5, *mgu bya*

tyakta, renounced, P 582b, *btaṅ-ba*

tyajati, renounces, R xvii 7, *'dor*; xxxi 9, 10, *gtoṅ śiṅ*; xxxi 4, *btaṅ (la)*

tyāga; *gtoṅ-ba*; renunciation, A xiv 287* (=phalena saha sarva-sva-parityajanam H), xx 371, xxxi 519; R xxii·11*; P 20=S 60*, P 214=S x 1459*; P 507; Ad f. 263a; AA—*

tyāgī, renouncer, R xxvii 3, *yoṅs-su gtoṅ*

sarvatyāgī, R xxxi 14, *thams-cad stoṅ-pa ste*

trayastriṃśā (devā), P 8, 11, 33, 35, 64; Ad f. 222b, *sum-cu rtsa gsum-pa*

trasati, be alarmed, R ii 6, *skrag ste*

trasta-manasā, trembling in mind, R xxix 12, *skrag-pa'i yid-kyis*

trātavyā (iti), strives to save, P 182, *yoṅs-su bskyab-par bya'o*

trātṛ, defender, A xxvii 449

trāṇa; *skyob-pa*; shelter, A iii 57, xv 293*, xxii 396*; R xv 4, *skyabs*; Ad f. 219a*, AA iv 27*; protection, S 1411 (P-), *yoṅs-su skyob-pa*; Ad f. 231a, *rten*; P 243B.— =sarvopadrava-nivāraṇatayā H 208

trāyate, protects, A xv 294, *skyob-par byed ciṅ*

trāsa, worry, AA i 57, *skrag-pa'i*, =paritrāsaṇa in P

trāsayanto, tremble, R xii 6, *skrag byed*

trāsu (bhavate), terrified, R xix 7, *skrag-pa*

trāso, trembling, R i, 5, 8, *skrag-pa*; fear, R x 3, 4, *'jigs-pa*

tri-apāya (-i), the three places (states) of woe, R xii 5, xxii 11, *ṅan-soṅ gsum*

tri-kālam, always, A xxx 488

tri-dhātu-, triple world, AA ii 31, *khams gsum*

tri-parivarta, with its three revolutions, A vii 171, xxv 426; P 270, 520; Ad 225a, *lan gsum-du blas te*

tri-bhava, triple world, R xxxi 13, 15, *srid(-pa) gsum*

tri-maṇḍala-pariśuddha, threefold pure, P 178

trimaṇḍala-pariśuddhi, threefold perfect purity, S x 1468 (=P 223), K, S 92 (P–), *'khor gsum yoṅs-su dag-pa*

trimaṇḍala-viśuddhatā, threefold purity, AA i 62, *'khor gsum rnam-par dag ñid*

trimaṇḍala-viśuddhi, threefold purity, AA i 44, *'khor gsum rnam-par dag-pa*

tri-mārga, triple path, AA ii 29, *lam gsum*

triyadhva, the three periods of time, R i 23, iii 3, *dus gsum*

triyapaya, the three places of woe, R xvii 2, xx 23, *ṅan-soṅ gsum*

tri-ratṇa-vaṃśa-anupaccheda, to ensure the unbroken tradition of the Triple Jewel, P 23=S 72

trir-udāhāra, (triple utterance), P 130 (S–, P–ND–55a–)

triḥ-kṛtvaḥ, (threefold) (from his confession, rejoicing and entreaty) P 266

triḥ-parivarta, with its three revolutions, Sa 32a

trividhā buddhi, triple intellectual act, Ad f. 239b

tri-sāhasra; *stoṅ-gsum;* trichiliocosm, AA v 37*; R xxvi 1* (trisah-)

tri-sāhasra-mahā-sāhasra-lokadhātu; *stoṅ gsum-gyi stoṅ chen-po'i 'jig-rten-gyi khams,* (great) trichiliocosm; or, the world system of 1.000 million worlds, A—, S—

trika, the three, AA i 33, *gsum-po phan-tshun*

tris, thrice, A ii 48

traikālika, the three periods of time, AA v 26, *dus gsum*

trai-cīvarika; *chos gos gsum-pa;* one who possesses no more than three robes, A xxi 387*,=saṃghāṭy-ādi-tri-cīvara-mātratvāt H; Ad-T LV 307b*

trai-dhātuka; *khams gsum (-pa) (-po);* (what is in) (or: what belongs to) the triple world, A i 15, 23, vi 154*, vii 170, xi 246, xx 379–81, xxi 395; P 173; P 225=S 1473*; R xx 22, *khams gsum dag-la;* Adhy. 14*; AA i 60*, ii 23*

traidhātuka-bandhana-gata, imprisoned in the triple world, Ad f. 220b, *khams gsum-la bciṅs-par gyur-pa*

traidhātukānta, the triple world, R xxxii 4, *khams gsum ma lus-pa las*

trailokya, anything that belongs to the triple world, A xxx 492

traiyadhvika, distributed in the three periods of time, P 369

trai-vidya, one with the three knowledges, Su i 9b

try-adhva-, what is in the three periods of time, A vi 153, *dus gsum*

tryadhva-ga, belonging to the three periods of time, AA iii 3, *dus gsum gtogs-pa*

tryadhva-vyavasthita, who appear in the three periods of time, Hr, *dus gsum-du rnam-par bshugs-pa*

tryadhva-vinirmukta, it lies quite outside the three periods of time, A viii 191, *dus gsum-las ṅes-par grol-ba*

(try)adhva-śūnyatā P 49

tryadhva-sama, self-identical in the three periods of time, P 240

tryadhva-samatā, sameness of the three periods of time, S ix 1550=P 231, adhva-; P 240-2

tvak, skin, S 1430

tvarite, swiftly, R xxii 13, *myur-du*

D

daṃśa, stinging insect, A xii 253, =P 327a

(**daṃśana,** marvellous power, A iv 97 (wrong? Wog: saha daṃśanenaiva; but Tib. *mthoṅ ma thag-tu,* V.R. darśanenaiva, Mss *kha, ga*; so also P)

daṃṣṭṛvyāda-, Ad f. 218a (trsl. does not correspond?)

daṃṣṭrā, eye-tooth, AA viii 28, *mche-ba*

daka, water, R xxvii 8, *chu*(*-la*), =udaka

daka-candra, reflection of the moon in the water, S iv 550

dakṣa; *mkhas-pa*; clever, A i 21, P 36, 186; expert, A xxvi 443*; R xxvi 8*; Ad f. 229a*

dakṣiṇa, right, A xxx 481, P 91; Ad f. 235b, *gYas-pa*; (turning to) the right, AA viii 22, 26, *gYas phyogs*

dakṣiṇa-hasta, right hand, Ad f. (243A), *lag-pa gYas-pa*

dakṣiṇā, offerings, A xxii 403, (dāna-); AA v 31, *yon*; donation, P 29=S 95, *sbyin-pa*; P 43

dakṣiṇā-pathe, in the South, A x 225

dakṣiṇā-pariśuddhi, perfect purity of donations, Ad f. 251b, *sbyin-pa yoṅs-su sbyoṅ-ba*

dakṣiṇāvartta, turn to the right, P 533b, (*legs-la*) *gYas phyogs-su 'khyil-ba*

dakṣiṇāṃ pratiṣṭhāpayati, give (establish) donations, Ad f. 251b, *yon phul-ba*; Ad f. 254b, *yon 'bul-ba*

dakṣiṇīya; *sbyin-pa'i gnas*; worthy of gifts, A ii 36*, ix 204*, xxv 433, xxxi 515; worthy of donations, P 41-2, Ad f. 226b*; worthy of offerings, R xxii 10, *sbyin gnas* (*'gyur*); Sa 226

dakṣiṇīyatāṃ gacchati, reaches a condition where he becomes worthy of donations, Ad 220a, 226b, *sbyin gnas-su gyur-pa yin no*(*te*); arrives at a condition where is worthy of receiving gifts, A xxv 433; he becomes worthy of (sacrificial) gifts, A xxii 402, *sbyin-pa'i gnas-su 'gyur ro*; xxii 403; he goes to a state where he is worthy of gifts, Su vii 107b

dagdha, as if all aflame, A vii 179, *bsregs-nas*; burned up, A xix 352, *tshig*; burned away, R xix 1, *tshig*

dagdha-sthūṇāyām, burned at the stake, A xxiii 413, *sdoṅ-dum mes thag-pa-la'aṅ*

daṇḍa, stick, A iii 55, *dbyug-pa*; R xxx 14, *dbyig* (*dbyug*); P 188; 512, *dbyig-pa*; Ad f. 242b, *dbyug-pa*; Ad f. 243b; staff, A iii 75; the hollow arm of a lute, A xxxi 515

dattvā, having given, R xxxi 12, *byin-nas*

dadāti, gives, A—, S—; S x 1459, *yoṅs-su gtoṅ-ba*, =P 218; give over to, A xxviii 460, *sgrub-par byed-kyi*

patanaṃ na dadyāt, would not permit to fall, A xx 374

danta, tooth, S 1430; P 6; AA viii 7, *tshems*; ivory, P 533a, *ba-so*(*-la*)

dama, self-discipline, P 10; P 34=S 114, *dul-ba*

damana, self-discipline, AA ii 17, *shi*

-damatha, taming, P 212 =S 1451, *dul-ba'i gnas-su*

damayati, tames, A xi 234 (not tr.), *dul-ba* (*r bya'o*)

dayā, sympathy, AA i 46, *brtse*

dar-i-dra, poor, A xxx 494, 503; poverty-stricken, R xxxi 12, *dbul*; poverty, Ad f. 254b, *dbul-po*

daridra-citta, one who has a weak heart, Su i 4b

daridra-jīvin, one who lives like a beggar, Su ii 23a

daridra-bhūto, poor, R xxxi 11, *dbul-por gyur*

daridra-mānasa-samanvāgata, one of poor mind, Su i 4b

daridra-sattva, beggarly being, Su ii 22b; 23a, *sems-can dbul-po*

darśaka, ability to show, AA iv 21, *ston-par mdzad-pa*

darśana, sight, A xi 242, xix 366, xxx 492; exhibit, AA i 65, *ston-pa ñid*; visible, Su i 8b, *snaṅ-ba*; act of seeing, AA vii 5, *mthoṅ*; to see, P 13, 96; seeing, A xiv 284; vision, A vii 181, *blta-bar*; x 213, *mthoṅ-ba*; xii 272, xv 295, xvi 312, xvii 325, 335, xxx 511, xxxii 529; R xii 9, *mthoṅ*; S x 1467, *mthoṅ-ba*; x 1468, *lta-ba*; x 1469, *blta-ba*; P 21 (S-), S 70 (P-), P 179, 198, 211, 275b; AA v 19, viii 38, *mthoṅ*; Sa 28b; exhibition, S x 1469, *ston-pa*; Su vi 66a, *bstan-pa*

-darśana, to behold, A xxx 487

darśanam āgacchati, come to be seen, Su iv 40a, *mthoṅ-bar 'gyur ro*

darśanam upayāti, go to see, Su vii 112a

darśanam upaiti, can be seen, Su iv 40a, v 62a, *mthoṅ-bar ñe-bar 'gro* (and: *med do,* with, na)

darśanu, vision, R xii 8, 9, *mthoṅ*

saha darśanenaiva, the moment he saw him, A xxx 505; see: saha-

darśana-bhūmi, stage of vision, S 1473, *mthoṅ-ba'i sa*; P 230

darśana-mārga, path of vision, AA—, *mthoṅ-ba'i lam*

darśana-ākhya, path of vision, AA i 15, *mthoṅ shes bya*

-darśanatā, vision, S x 1458, *lta-bar* (cr. P 217)

darśanāya, to behold, Sa 192-4

darśanīya, beautiful to behold, A xxx 485-6; P 533b, *mdzes-pa mṅa-ba*; good looking, A xviii 343; fascinating, P 533b, *yid-du 'oṅ-ba*

parama-darśanīya, most fair to behold, A xx 371

darśanīyatā, beautiful to behold, AA viii 26, *blta na sdug-pa*

darśayati, show (up), A i 14, xii 255, xxx 507; P 328a, *ston-pa*; show forth, P 145; exhibits, P 546b

darśayate, exhibit, R viii 2, *ston*; P 63; reveal, R xii 7, *rab-tu ston*; manifest, R xx 6, 12, *ston* (*byed ciṅ*)

darśayitrī, (the one who) shows, A vii 170, xii 254-5

darśika, one who shows (up), R xii 2, *ston-pa*, P 294

darśin, spectator, A xxx 490-2; one who can demonstrate, AA iv 22, *ston*; one who sees, AA v 21, *mthoṅ-nas*; beholding, R xxiv 2, *lta*

darśī, seers, R xiv 4, *ston-par byed*

darśeti, manifest, R xxvi 6, 7, *ston*

dala, petal, AA viii 29, *'dab-ma*

dalita, burst asunder, P 55=S 254 pradalita

daśa-kuśala-karmapathā, ten ways of wholesome action, S x 1468, *dge-ba'i bcu'i las-kyi lam,*=P 223; ten wholesome ways of acting, A iii 74; enumerated H 235

daśa-akuśala-karmapathā, ten ways of unwholesome action, S x 1464, *mi dge-ba'i bcu'i las-kyi lam,*=P 221

daśad-diśi, in the ten directions, R xii 1, 2, *phyogs bcu'i*

daśa-bala, he who has the ten powers, R iii 4, xii 5, xix 7, *stobs bcus*

daśati, bites, A iv 97; Tib, *bstan na*; V.R. darśyeta? (trsl. 'show'?)

daṣṭa, bitten, A iv 97, *zin na*

dahati, burns, A iv 96, *tsha-bar gyur-ba*; xx 383; R ix 1, *bsreg-pa*; xxix 3, *sreg*; Ad f. 216a, *sreg-par byed*, or: *tshig*

dahyati, burns away, R xix 1, *tshig*; fut. ps., will be consumed, A iii 54 (mukha-varṇaś ca me dhakṣyate, *bshin-gyi mdog kyaṅ 'gyur-bas*)

dātavya, should be given, S x 1466 (P–), *yoṅs-su btaṅ-bar bya'o*

dātā, giver, P 89, 263 (not tr.); granter, A xxx 491 (āśvāsa-); S 95 (P–), *sbyin bdag*

dātṛka, donor, Sa 33a, *sbyin-par bgyid-pa ma lags-pa*

dātrī, it bestows, Ad f. 253b, *sbyin-par byed-pa*

dātrītva, donor, A vii 171, *stsol-ba'i*

dāna, giving, or, gift: A—, S—, AA, *sbyin-pa*; giving, S 114, *sbyin-pa*=P 34 śama

(**dānāni dadāti,** gives various (vicitrāṇi) gifts, Ad f. 252a, *sbyin-pa rtsol-ba*)

dāna-pati, generous giver, Sa 217; (one who) gives liberally, P 263; A xxii 403 (not tr.)

dāna-maya, founded on giving, A xxviii 464a; due to giving, P 269a

dānta, tamed, P 212=S 1451, *dul-ba*

dānta-cittatā, a mind completely tamed, P 223=S x 1469, *dul-ba'i sems*; Ad: *sems dul-ba*

dāntatā, completely tamed, AA i 64, *dul-ba*

dāpayati, asks to give, A xxx 501; causes to be given, P 95

dā-man, wreath, A xxx 507

dāyaka; *gtoṅ-ba*; donor, S x 1454*, P 43; giver, P 18=S*; P 26=S 92*; P 177, 263; R i 18*; not tr. A xxii 403

dāyaku, donor, R xxiii 4, *sbyin-par byed cin*

dāyate P 266 (S-)

dāyāda, heir, P 123=S 503

dāyika, what bestows, Sa 33a, *sbyin-par bgyid-pa*; P 294

dāraka, young man, P 14

dārikā, young woman, P 14

dāridriya, poverty, R xxxii 1, *dbul-ba*

dāridrya, poverty, P 75; S 280 (P-); P f. 221

dārumayī, wooden, A xxvi 443, *śiṅ-las bgyis-pa*

dāru-yantro, wooden apparatus, R xxvi 8, *'dre-ba'i bzo*

dāru-saṃghāta, wooden body (puppet moved by strings), A xxvi 443, *śiṅ-gyi tshogs*

dārḍhya, firmness, AA iv 47, *brtan*

dāsī, servant, R xxix 12, *bran-mo*

dāha; *tshig-pa*; on fire, A xx 382*; conflagration, Ad 215b*

dig-dāha, the horizon all aflame, A xxiv 416, *me 'thor-ba lta-bu dag*

dig-bhāga, part of the world, A iii 91, P-ND-148

dig-vidiśo, in all directions, P 207

divasa, day, A xiii 283, xviii 343-4, xxii 402, xxviii 464a, 472; P 33=S 113 *ñi-ma*; P 86; Ad f. 248a, *ñin*; *ñi-ma*; by day, A xix 356 (-bhāvanā; opp. svapnāntaragata); waking, A xix 356 (opp. svapna)

divase-divase, day by day, A xix 357

diva-rātri, day and night, R xxiv 2, *ñin mtshan*

divasam, for a day, R xxii 9, *ñi-ma (gcig-cig)*

divasena, during a day, R xviii 3, *ñin gcig*

divā, by day, R xxii 11, *ñin*

divya, heavenly, A iii 51; 57 (=mano'nukūla H), vi 158, xii 268, xix 361, xxii 403, xxx 501; R iii 3, *lha-yi*; Sv., *lha'i*; Sa 41b; P 97; celestial, P 11; of gods, P 95 (opp. mānuṣyaka)

divya-cakṣus, heavenly eye, P 77-9 (def.), 88

divyā kāyā, heavenly hosts, P 35

diś, region, A xxi 386; Ad f. 216b, *yul*; direction, A xiv 289; S x 1461, *phyogs*; country, A xiv 289

diśa, directions, R i 22, xxii 3, *phyogs (-su)*

diśadāha, conflagration on the horizon, R xxiv 1, *phyogs-rnams sreg cin*

(=digdāha, or, diśodāha)

diśi-diśi, in all directions, A xxiv 416, *phyogs daṅ phyogs-su*

dīna-dīna-manā, dejected, A xxx 496

dīna-manaso, despondent in mind, R xxiv 1, *yid nur*

dīna-mānaso, (dejected), A xxx 502

dīpa, lamp, A xvii 324; R xix 1, *me-lce*; P-p. 212; V 32a, K, AA iv 58, *mar-me*; Sa 31a

dīpa-mālā, rows of lamps, A iii 57

Dīpaṅkara, Name of a Buddha, A ii 48, xix 368–9; V 10a, 16b, 17b, *mar-me mdzad* (*-kyi*)

Dīpavatī, Name of a town, A ii 48, *mar-me-can*

dīrgha, long, A xix 364; P 234 (not tr.); AA viii 14, *riṅ*; extensive, P 533a, *riṅ-ba*

dīrgha-rātra(m), for a long time, A iv 100 (=dīrgha-kālam H), xiii 282, xx 378, xxii 399; P 534b, Sv *yun riṅ-por*

dīrgha-aṅgulitā, his toes (and fingers) are long, P 533a, *sor-mor riṅ-ba*

dīrgha-āyuṣkatā, long life, P 534a, Ti: *sku tshe riṅ-ba*

dīrgha-āyuṣkā devā, Long-lived gods, A xxv 427, *lha tshe riṅ-por*; P 61, Ad f. 225b

duḥkha; *sdug-bsṅal*; painful, A vi 151 (-vipākam), (*rnam-par smin-pa*) *sdug-bsṅal*(*-bar 'gyur te*); P 170; suffering, A i 28; Hr*; pain, A xvi 311; ill, A ix 206, xi 245–6, xvii 329; AA—*

duḥkha-jñāna, cognition of suffering, P 209

duḥkha-daurmanasya, sad, A xxxi 522

duḥkha-dharma-śoka-, dharmas making for sorrow and ill, R iii 5, *mya ṅan sdug-bsṅal chos*

duḥkha-parijñāna, comprehension of suffering, S 141 (P–)

duḥkha-bhūyiṣṭha, what abounds in suffering, A xi 246, *sdug-bsṅal maṅ-po*

duḥkha-saṃjñāna, S 61 (P–), Tib: *sdug-bsṅal sel-pa*

duḥkha-apoha, removal of suffering, P–ND–172a; S 1411 (P–), *sdug-bsṅal sel-ba*

duḥkh'ārta, distressed, A xi 249, *sdug bsṅal-gyis yid gzir ciṅ*

duḥkhi, sorry, R xxii 12, *sdug-bsṅal*

duḥkhita; *sdug-bsṅal*; (highly) painful, A xv 293 (parama-); (not tr.) A xxx 502; suffering, R xii 5*, xx 16*; ailing, R xiv 9*; miserable,

R xxiv 1*; sad, Sa 28a

duḥkhī, A xxx 502 (=duḥkhita)

duḥ-prajña, (A v 113; not in W, but in H, Ti, *śes-rab 'chal-ba*)

duḥprajña-jātīya, weak in wisdom, A xxi 389

duḥprajña-saṃvartanīya, conducive to weakness in wisdom, A xx 383, *śes-rab 'chal-bar 'gyur-ba daṅ mthun-pa*

dur-adhimucya, hard to believe in, P 370

dur-adhimoc(y)a, hard to gain confidence, A viii 185–6, *mos-par dka'o*; P 276b

dur-adhimocatā, it is hard to gain confidence in it, A viii 185

dur-anubodha, hard to understand, A viii 193, xiii 282, xv 304, xxiii 410, *rtogs-par dka'-ba*; P-p. 154a; Ad 222a, *khoṅ-du chud-par dka'-ba*

durabhikṣi, full of famine, R xix 8, *mu-ge*; C: durbhikṣa

dur-abhisambhava, hard to come up to, A iii 61,=dur-adhigamyā H,= P-ND-144a, xvi 313–4, P 370

dur-avagāha, hard to fathom, A x 212, *gtiṅ dpag dka'-ba*; xv 304 (trsl. 'difficult to plunge into'); AA iv 8, *gtiṅ dpag dka'-ba*; Su vi 89b

dur-āgata, abusive (word(s)), A xxiv 421, *ṅan-du brjod-pa*

dur-ādharṣa, unassailable, P 444, 509b; hard to assail; cannot be overpowered: Ad f. (243A), *mi thul to*; *thul-bar dka' shiṅ*; *mi thul-bar 'gyur ro*; Ad f. 247a, *thub-par dka'-ba*

dur-āsada, hard to conquer, A xvii 333, *bsñen dka' ba(r)*; difficult to deal with, P 13

dur-ukta, offensive (word), A xxiv 421, *ṅan-du smras-pa*; R xxx 8, *ṅan brjod*

dur-udgraha, hard to grasp, A x 212, *gzuṅ-bar dka'-ba*

dur-upalakṣita, badly distinguish, A vi 151, *log-par rig-pa*; P 263b

dur-ga, treacherous road, P 324a

dur-gati, wretched destiny, P 87; bad rebirth, P 562

dur-gandha, stinking, P 206

durgasaṃkrama, bridge leading to inaccessible places, P 534b, *brgal dka'-ba'i zam-pa*

dur-gṛhīta, seize badly, A vi 151, P 263b

dur-darśa, hard to see, P-p. 154a

dur-dṛśa, hard to see, A xiii 282, xv 304; xxiii 410, *blta-bar dka' shiṅ*;

R xv 7, *mthoṅ-bar dka'*; Su iv 42b. *mthoṅ-bar dka'-ba*

dur-dṛśya, hard to see, Ad 222a, *mthoṅ-bar dka'-ba*

dur-dharṣa; *thub-par dka' shiṅ(-ba)*; unassailable, A xvii 333*, xxvii 448*; R xx 2, *mi thub*; xxvii 3*; (one) hard to assail, P 437, Ad f. 230b, *mi thul-ba*

dur-bala, weak, A xxv 427; R xiv 10, *stobs chuṅ-ba*

durbalī-karoti, make smaller, A vii 175, *stobs ma mchis-par* (*mi*) *bgyid*

dur-bodha, hard to know, AA iv 34, *rtogs dkar*

durbodhatā, hard to understand, AA iii 6, *rtogs-par dka'-ba*

dur-bhāṣita, insulting (words), A xxiv 421, *ṅan-du zer-ba*

durbhāṣitatva, bad(ly taught), A vii 181, *ṅes-par smras-pa*

dur-bhikṣa, short of food, A xi 247, *mu-ge*,=P 323b; famine, A xi 247

durbhikṣa-kāntāra, foodless waste, A xix 367

dur-manas, sad, A xxx 502; dispirited, A xi 249, *yid mi bde ste*; distressed, Sa 28a

dur-manasa, sad in mind, R xii 1, *yid mi bde shiṅ*

dur-manaska, sad (in mind), S x 1466, *yid mi bde-ba* (=P 221, durmanaskara); S x 1456 (P-)

durmanaskatā, a thought of sadness, S x 1456, *yid mi bde-ba*, =P 216

dur-medha(s), dull-witted, A viii 185, *blo shan-pa*

dur-mocya, difficult to free them, Su vii 99a

durlabdhā me 'lābhā, it is indeed a loss to me and not a gain, Ad f. 224a, *bdag-gis ni thob-par bya-ba ṅes-par thob ste*

asmākaṃ durlabhā lābhā, it is hard on us, A xxx 496

dur-labha, hard to get, A v 102; xxi 390, *rñed-par dka'-ba*; xxx 480, 493; rare, A xxxi 518; hard to find, Su iv 53b, *śin-tu rñed-par dka'*

durlabhatva, being hard to get, A xi 250, *rñed-par dka' shiṅ*

durlabhatvāt, because it does not hold (the water) well, R xiv 5, *ñam chuṅ phyir* (V. R. durbalatvāt)

durlābha, hard to get, R xi 9, 10, *dkon-pa*

dur-vacas, abusive, Su vii 110b

dur-varṇa, with a bad complexion, A xxv 427, *mdog mi sdug-pa*; ugly, P 87

du-vikāraṇena, for a double reason, R xxii 2, *rgyu rnam gñis-kyi(s)*

duścarita, bad conduct, P 87

duṣ-kara, difficult, V 14b; so P, Ku; G, MM: āścaryam; Tib. *ṅo-mtshar*;

to do what is hard, AA iii 9, *bya dka'*; hard to do, AA iv 29, *dka'*; hard, Ad f. 230a, *dka'-ba (ma) yin*

duṣ-karu, difficult to wear, R xv 5, *bya dka'* (of *sannāhu*)

duṣkara-kāra, doer of what is hard, Sa 196

duṣkara-kāraka, a doer of what is hard, A viii 196, xii 253, xv 293, xx 375, xxvi 440, xxvii 444–5, 454; Ad f. 231a, *dka'-ba byed-pa yin-pa*; 232a, *dka'-ba bgyid-pa*

duṣkara-caryā, austerities, P 82

duṣkara-cārikā, difficult pilgrimage, A i 28=P 260

duṣkara-saṃjñā, perception of difficulties, A i 28=P 260

duṣkaraṃ sthānam, hardships, A xxx 504

duṣkaratara, extremely hard, Ad f. 230a, *dka'-ba yin*

duṣ-kāla, unlucky time, A xi 241, *dus ṅan-po*

duṣ-kṛta, misdeed, P 265

duṣ-prajña, stupid, A viii 186; xxxi 513, viparīta-pratipattyā H; P 19 (S–), 22 (S–), 32 (S–); weak in wisdom, A xvi 313; (conducive to) weakness in wisdom, A vii 179 (–saṃvartanīyam)

duṣprajñajātīya; *śes-rab 'chal-pa'i raṅ-bshin-can*; weak in wisdom, A xxi 389*; essentially stupid, Ad 217a*

duṣṭa, full of hate, R xxiv 4, *sdaṅ (shiṅ)*; (Adhy. 3, *ma ruṅs-pa*)

duṣṭa-citta, feel hatred, Ad f. 243b

duṣṭava, wicked conduct, P 562

duṣyasaṃstaraṃ karoti, (spread out a carpet), S 112 (P–)

duḥ-śīla, immoral, R xxxi 2, *tshul-khrims 'chal (ciṅ)*; xxxi 7, *khrims 'chal*; P 18 (S–), 22 (S–), 32 (S–)

duḥśīla-parigrāhaka, does (not) take up bad moral practices, A xxv 427

duḥśīlatā, immorality, R xxxi 3, *tshul-khrims 'chal*

du-śīlye, immoral, R xxv 2, *tshul-khrims 'chal*

duḥ-saṃsthāna, badly shaped, A xxv 427, *dbyiṅs mi sdug-pa*

duḥ-svādhyāta, badly master, A vi 151

duhitṛ, daughter, A i 28, xvii 334, P 264

dū-ra, far, A xxvi 441, xxx 484; Su i 15a, 18b; distant, AA iii 2, *riṅ-ba*; far distant, R xxiv 3, 4, *riṅ*

dūraṅgama, far-reaching, P 230 (7th bhūmi)

dūratas, from afar, A x 213

dūratva, distance, AA i 10, *riṅ-ba*

dūrād dūrataram, from afar, A iii 77

dūrī-karoti, move away from, P 440; Ad f. 245a, *thag riṅ-du byed-pa yin*; f. 216b, *riṅ-du byed*; get away from, A viii 190; keep aloof from, A vii 174, xi 239; xxi 385–6, *rgyaṅ riṅ-du byed-par 'gyur*; xxiii 413, xxvi 441; Ad f. 222b, *riṅ-du byed-pa*; keep far away from, A xxi 390, xxiv 418, 420, xxv 433; remain far from, Ad f. 224a, *riṅ-du byed-pa*

dūrī-bhavati, gets away from, Ad f. 245a, *las riṅ-du gyur-pa*; P 317a

dūre, distant, A x 216; far, A xxiv 420

dūṣaka, defamer, A vii 181, (*chos-la*) *sun 'byin-par*; P 275b; defame, A vii 182

dūṣayati, defame, A vii 183, *sun 'byin-pa*; P 275b

dūṣin; *sun 'byin-pa*; corrupter, A xxi 394*; defamer, Ad 218b*

dṛk, views, AA i 63, *lta*

dṛk-patha, path of vision, AA iv 46, v 22, *mthoṅ-ba'i lam*

dṛṅ-mārga, path of vision, AA—, *mthoṅ-ba'ı lam*

dṛḍha; *brtan* (*-pa*); firm, A—, xxiv 422*, R xiv 1*, xvii 6*, P 533b*

dṛḍham, steadily, Adhy. 15, *brtan-par*

dṛḍhatā, firmness, AA viii 19, *brtan-pa*

dṛḍhatama, very powerful, A xx 373, *mchog-tu brtan-pa* (*yin te*)

dṛḍhī-karoti, confirms in, A xvii 325, *brten-par byed*

dṛḍha-cittena (bhavitavyam), should make his mind firm, A xvii 332, *brtan-par*. . . .

dṛḍha-pratiṣṭhāna, of high social position, A xx 371, *brtan shiṅ gnas-par*

dṛḍha-samādāna, firm in his sense of obligation, A xxxi 523

dṛḍha-samādānatā, firm sense of obligation, A xxx 500

dṛḍha-samādānatva, firm sense of obligation, P 533, *yi-dam-la brtan-pas*

dṛḍha-sthāmatva, firm and irresistible drive towards, A x 227, *-tu mthu brtan-pa* (*'i phyir ro*)

dṛti, plank, (leather water bag?), P–ND–178a

dṛśyate, is seen, A i 24; S 1452, *snaṅ-ba*; A x 215 (not tr.), *snaṅ-bas*; has appeared, A x 216, *mthoṅ ste*; P 305b; has seen, A x 217, *sṅar gda'-ba'i*.—ā-drāk-ṣur V 26a

dṛśyam, what is worth seeing, A xvii 324, *blta-bar bya-ba*

dṛṣṭa, seen, A viii 191; x 224, *gzigs*, xix 358, P 235; viewed, A xii 276; what one has seen, A xxiv 419

(**dṛṣṭa dharma,** visible dharma(?), P 441)

dṛṣṭa-dharma-śamaḥ, appeased in this very life, AA i 24, *mthoṅ-ba-yi chos-la shi*

dṛṣṭa eva dharme, in this very life, P 55=S 256; 90, 264; V 16a, *tshe 'di-ñid-la*

dṛṣṭa-dharma-saṃvartanīya, (the karma) which led him to this experience in his present life, A xx 383, *mthoṅ-ba'i chos-la 'byuṅ-bar 'gyur-ba daṅ rjes-su mthun-pa*

dṛṣṭadhārmika, which he gains in this very life, A xxi 387, xxiii 414, *tshe 'di'i*

dṛṣṭadhārmika guṇa, advantage even here and now, A iii 51

dṛṣṭa-pūrva, seen before, A ii 41

dṛṣṭa-śruta-mata-vijñāta, seen, heard, known and discerned, P 578a, *mthoṅ-ba daṅ, thos-pa daṅ, bye-brag phyed-pa daṅ, rnam-par śes-pa daṅ*

dṛṣṭa-satya, one who has seen the Truth, Su ii 20b, 23a

dṛṣṭa-ādi, false views, AA iii 6, *mthoṅ-ba-la sogs*

dṛṣṭānta, simile, AA iv 58, *dpe*

dṛṣṭi; *lta-ba*; (false) view, A—, R xxv 4*, S—*, P 172, 265; AA i 60*. (A i 19, 9 kinds; error+view; xxii 403, false view; xii 272, right views); vision, Ad 613; Ad f. 258a*; being seen, AA viii 7*

dṛṣṭi-kṛta, false views, P 299, Sa 39b

dṛṣṭi-gata, view, A xxv 431; (false, wrong) views, R i 17, lta (*rnams*); Su iii 34a, *lta-bar gyur-pa*; bound up with false views, Su iii 30b, *lta-bar soṅ-ba*

dṛṣṭi-gatāni, what pertains to false views, Ad f. 253b, *lta-bar gyur-pa*

dṛṣṭi-gahana, the jungle of views, R xxiii 2, *lta-ba'i thibs-po*; Su vi 90b

dṛṣṭi-carita, one who courses in false views, Su ii 22b

dṛṣṭi-jāla-praticchanna, one who is enveloped in the net of false views, A xxii 403, *lta-ba'i dra-bas khebs-pa*

dṛṣṭi-paṅka, the mud of false views, Su ii 23a

dṛṣṭ-paṅka-avasanna, one who has sunk into the mud of false views, Su i 4b

dṛṣṭi-prāpta, one who has attained correct views, AA i 23, *mthoṅ thob*

dṛṣṭi-vicarita, wandering about in false views, Su iv 41a, *lta-ba rnam-par spyod-pa*

dṛṣṭi-vipanna, one whose views have gone wrong, Su i 4b; one who fails in his views, P 508

dṛṣṭi-sampanna, one who has reached sound views, A ii 40, *lta-ba phun-sum tshogs-pa*

-dṛṣṭika, his views (are upright), A xvii 334, (ṛju-), *lta-ba* (*draṅ-por*); have in view, V 15b, (ātma-, etc.)

deya; *sbyin-pa*; gift, P 18=S 56*, P 26=S 92, dāna*, P 177, 266; that which he bestows, P f. 229, 549

deva, god, A—, S—, AA—, *lha*

deva-nikāya S 266 (P-)

devatā, gods, A ix 201, 202, xvii 447, xxx 506; P 20=S 60, *lha*; goddess, Sv

deśa, place, A xi 240, *yul*; xv 303; part, P 533b, *cha*

deśa-jña, one who knows the suitable place, A xx 371, *yul śes-par*

deśa-stha, placed in a spot, Su i 12a; stand at a point, P 38=S 119, *phyogs na gnas-pa 'aṅ* (*ma yin*); Sa 195; (cf. Śi 122)

deśa-antara, district, A xi 243-4, *yul*

deśaka, one who demonstrates, AA i 36, *ston byed*

deśanā, demonstration, A—, e.g. vi 137, ix 204, xviii 347, V 21a; AA i 50, *ston-pa*; ii 4, *bstan-pa*

deśayati, demonstrates, A—. R i 3, *ston*; 4, *ston byed*; xv 3, *bstan-par bya*; xviii 7, *bśad*;-V 8, 11, 14g, 17d, 21a, 24.-S x 1460, 1462, *ston-pa*; Ad f. 218b, *ston-pa*; Ad f. 220a, *ston-par byed*

deśayitṛ, expositor, Sa 38a

deśika, one who demonstrates, R xxvii 6, *'chad-par byed*

deśita, demonstrated, AA i 1, *bśad-pa*; Ad f. 245a, *bśad*

deśeti, demonstrates, R xxxii 4, *ston*,=deśayati

dehin, living being, AA viii 36, *lus can*

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nadī; *chu-bo*; river, A xvii 335*, AA i 20*, 68*, P 585

nanda, joyous, R xxix 10, *dga'*

na-puṃsaka; *ma niṅ*; neuter, A xi 241*, xvii 334*

nabha, space, sky, R xii 9, *nam-mkha' ji-ltar*; xxx 6, *gnam* (*bshin*)

nabhra-prabha-maṇḍalu, in the absence of cloud, a circle of radiant light, R xxxi 18, *sprin med 'od ldan* (*zla*) *dkyil* (*yar-gyi ṅo bshin no*)

namati, do homage, A vi 158–9; pay homage to, A xxvii 446–7, *phyag 'tshal-bar 'gyur ro*; P 9

namas, homage, Sv, *phyag 'tshal lo*; P 186

namayayati, pay homage to, R iv 3, *'phyag bgyi 'os*; xxvii 1, *phyag 'tshal-bar byed*

namas-karaṇīya, worthy of homage, Ad f. 230a, *phyag bya-bar 'os-pa yin*; 255a, *phyag bgyi-ba'i gnas*

namas-karoti, do (pay) homage, A iii 85 (samīpam āgatya pañca-maṇḍalakena praṇāmān namaskariṣyanti H); vii 170, viii 192, 196–7, x 210, xvii 324; xxvii 444, *phyag bya-ba yin no*; P 94; Ad f. 251b, *phyag 'tshal-bar byed na*

namas-kāra, homage, A x 210

Namuci, the artful Mara, R i 18, *bdud-kyi sgyu*; S 112 (P–)

(Māru) Namucī-sapakṣo, Mara together with his host, R xxiv 4, *bdud-rnams phyogs daṅ bcas te*

naya; *tshul*; method, A xvi 319, xxx 483, xxxii 527; R v 2*, Adhy. 1 sq.*; principle, P 233=S 1468*; Su ii 22a; AA—*; compass, AA—*, *lugs*; guidance, Su iv 44a*

(naya-p(r)atītayā buddhyā(?), S 1452 (P–), *gshan-la'aṅ tshul daṅ ldan-pa'i blos*)

nayatas, investigate its method, A xxii 398, xxviii 460

nayena, methodically, A xx 372

nayati, leads, A v 105; guides, P 442; see: vilayam

nayana, eyes, AA viii 29, *spyan*

naraka, hell, R xxx 13, *sems dmyal*; P 23 (S–); P 87; AA iv 43, *dmyal*

Naradatta, name of a Bodhisattva, P 5=S 6

nara-nāyaka, leader of men, R xvi 3, *'dren-pa('i)*

nararṣabha, the Great Bull, R i 4, *mchog*; the mightiest of men, R xiv 10, Tib. *de-bshin gśegs-kyi*

nara-siṃha, one who is a lion among men, P 535a

narā, men, A ii 48; R xii 6, *mi*

narī, women, A ii 48

nala, reed(s), P 39; P 289 (nala-vana)

nava-, newly, A i 17, xiii 282

navena, lately, A xiv 286

nava-maṇḍa-prāpta, (when it is) like freshly made cream, A x 225, *sñiṅ-po gsar-par thob-pa na*

nava-yāna-samprasthita, newly set out in the vehicle, P 154

naṣṭa, lost, A vii 181 (not tr.), *brlag-nas*; S 1450 (P–), *stor-ba*; Sa 28a

nāga, Naga, or, Serpent, A i 3, xvii 333, xxviii 465; S x 1470 (P–), *klu*

nāga-pati, Lord of Nagas, R i 2, *klu bdag*

nāga-rāja, Naga-king, Su ii 21a

Nāga-śrī, name of a Bodhisattva, Pañcas.

nāga-avalokita, elephant-look, P 33=S 110, mahā-nāga-avalokita, *glaṅ-po chen-po'i lta staṅs* (*kyis*); Su vii 101b

nāṭaka-itihāsa, play, A xi 241, *gas daṅ glu tshig daṅ sbruṅ*(?)

nāḍikāntara, half an hour, Ad f. 235a, *chu tshod*

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nātha-karaka, which make him into a saviour, A xxv 426, *mgon-por 'gyur-ba*

nātha-karin, one who protects, A vii 171, *mgon bgyid-pa*; protector, A xxviii 466

nātha-kāma, one who wants to save, A xxv 426

nādattanādadāti, does not take what is not given, Ad f. 238b, *ma byin-par len-par mi byed*

nānā-, various, A xxx 489; manifold, A xxx 491; different, A iv 101

nānā-karaṇa, distinction, A xviii 346, P 40; Ad f. 244a, 251b, 252b, *tha-dad-du bgyi-ba*; P 583b; difference, A iv 101, xviii 347; differentiation, Su i 18b; P 57=S 262; S 252 (P-)

nānā-dhātuka, the various elements in the world, P 210

nānā-prakāra, different species, R iv 6, *rnam-pa sna-tshogs*; various kinds of, Ad f. 244a, *rnam-pa tha-dad-pa dag*

nānā-bhāva, manifold, V 18b, (*bsam-pa*!) *tha-dad-pa'i*

nānā-rūpāṇi, all sorts of, P 206

nānā-varṇa, various-coloured, A xxviii 457, Ad f. 233a, *kha-dog sna-tshogs* (*-pa*)

nānā-vicitra, various, A xxx 486; variegated, A xxx 488

nānā-vidha, (various), A xxx 501

nānā-arthika, a manifold meaning, P 294

nānātva, multiplicity, R i 14, *sna-tshogs*; R xvii 2, *tha-dad*; difference, Ad f. 244a, *tha-dad-pa*; Ad f. 252a, *bye-brag*; manifoldness, Sa 37a, S 1444; differentiation; Su i 14b, Sa 237, 239; AA v 11, *sna-tshogs ñid*; Ad f. 253a, *tha-dad-du bgyi-ba*

nānātva(ṃ) karoti, differentiates, Su ii 20b, Sa, 211, 212

nānātva-dharma-, differentiated dharmas, R xvi, 3, *tha-dad chos*

nānātva-saṃjñapasṛto, intent on the perception of multiplicity, R xxxi 7,

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nānātva-saṃjñā, perception of manifoldness, P 211

nānātvatā, multiplicity, R xvi 1, *tha-dad*

nānā-dṛṣṭi-gatāni, various false views, Ad f. 253b, *lta-ba'i rnam-pa'i*

nāntaka, endless, R iii 3, *mtha'-yas*

nāparamiṣṭam(iti), after this becoming there will be none further, S 1446 =P 210, nāparamithyātvām(iti)

nābhi, navel, AA viii 26, *lte-ba*

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nāma-grahaṇa, taking on a name, A xxiv 418, *miṅ-nas smos-pa*(?); assumption of a name, Ad f. 223b, *miṅ smos-pa*

nāmatayā bhavanti, have their name from, R iv 7, *miṅ-ñid thob-par 'gyur*

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nāmadheyamātram etat, that is merely giving it a name, A ix 200; mere words, A i 25; that is mere designation, Sa 233

nāmadheyamātreṇa, merely in words, S iv 504 (=A)

nāma-nimitta, name and sign, P 201 (n. 67)=S (n. 91), *miṅ daṅ mtshan-ma (-la)*

nāma-pada-prajñapti, the merely nominal existence, A ii 42, *miṅ daṅ tshig-tu btags-pa*

nāma-prajñapti, verbal concept, P 153

nāma-mātra, a mere word, P 38=S 119, *miṅ tsam*; mere words, A xxix 475, P 99, 184

nāma-mātra(ka)m, mere name, P 578, *miṅ tsam* (*mo*)

nāma-mātreṇa S 333 (P–)

nāma-rūpa, name and form, A i 15; S x 1466 (P–), 1468=P 223, *miṅ daṅ gzugs*; P 147=S v 865

nāma-saṃketa-prajñapti, words and conventional terms are but concepts, P 102

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((**nāma saṃjñā prajñaptir anuvyavahāra,** name, perception, concept and conventional expression, P 579, *miṅ daṅ, 'du-śes daṅ, 'dogs-pa daṅ, rjes-su tha-sñad* (*'dogs-pa byed-pa*)))

nāma-sāṃketikī, as a word and as a conventional term, P 105, 107

nāma-apadeśa, annunciation of his name, A xxi 386–7, *miṅ bstan-pa*, =kathana H

nāma-adhiṣṭhāna, the other details connected with the annunciation of his name, A xxi 386, =mātr'ādi-nāma-vyapadeśa H; A xxi 387, *miṅ-la brten-pa*(!); power of the name, R xxi 2, *miṅ-gi gshi-las*; prediction of his name, Ad 216b, *miṅ-gi byin-gyi rlabs-kyis*

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nāmeva rūpi, name and form, R xviii 3, *miṅ daṅ gzugs*

nāmantika: one who wears a garment made of felt, A xxi 387 (+V.R.), *phyiṅ-pa-pa*; H: dhṛtorṇa-cīvara-āditvena nāmatikaḥ

nāmas, humility, AA ii 17, *'dud*

(**nāmayāti,** turns over, R vi 7, *bsṅo* (*ma*) *yin*)

nāmayi, dedicate to, R vi 4, xviii 5, xxii 8, xxxi 1, *bsṅo*; xxx 16, *yoṅs bsṅo*; =pariṇāmayati

nāyaka; *'dren-pa*; guide, V 26b*, Su i 5b; leader, R ii 11*, x 7*, xi 3*, xv 7*, xxviii 1*; R ii 12, Tib. *ston-pa*(*s*); R x 6, xxxi 3, *rnam-par 'dren-pa*

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nālam, no power to, P 211

nālikā, hour, A xxviii 464, *chu tshod*

nālikāntara, a period of 24 minutes, A xxviii 464a, Ti–

nāvi, ship, R xiv 2, 7, *gru*

nāviko; *mñan-pa*; ferry-man, R xix 6*; sailor, R xxix 9*

nāśa, destruction, AA v 16, *'jig-pa*

nāśayati, forgets, A xxviii 460, *chud gzan*; P 219=S x 1460, *chud gzon*; A vii 181, not tr., *brlag-par byed-par 'gyur*; P 275b

nāśayi, would lose, R xxii 12, *stor*

nāśayitavyam, may not forget, Ad f. 234a, *chud (ma) zos-par gyis śig*

nāśayeḥ, would forget, Ad f. 234a, *chud gzan ciṅ*; *chud gzan-par gyur na*

nāśita, destroyed, A i 21

nāśitva, having lost it, R xxii 12, *stor-bas*

nāsikā, nose, AA viii 29, *śaṅs*

nāsti-tā, non-existence, A i 5, 6, 20; "there is not", P 122=S 495 (=A); not-is-ness, P 508; non-beingness, Ad f. 239a, *med-pa*; "it is not", Ad f. 228a, *ma mchis shes bgyi-ba*, P 330b

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niḥ-śeṣa, whole, AA iii 7, *ma lus-par*

niḥ-śrāvayati, let flow, A xxx 498

niḥ-saṃśaya, free(d) from uncertainty, Su i 6a; iv 53a, *som-ñi med*; iv 53b, *the-tshom med-pa*

niḥsaṃśayatā, absence of uncertainty, Sa 32a

niḥsaṃśayam, without any doubt, A xxviii 459, *gdon mi za-bar*; unquestionably, A xxxi 518

niḥ-saṃgatā, non-attachment, P 583b, *mi chags*

niḥ-sattva, absence of a being, A ix 206; Su i 13a, *sems-can med-par*; they have not the character of beings, A xxx 484; no beings (in it), A xxx 488, Sa 224; a being is non-existent, Su i 13b, *sems-can ma yin-pa*; unsubstantial, V 17f, *sems-can med-pa*

niḥ-sattvatā, non-existence of a being, Su i 13b; there is no being, Su i 13b, *sems-can med-pa ('i phyir)*

niḥ-sattvatva, absence of a being, V 23, *sems-can med-pa*

niḥ-samudācāra, no ideas which persist by force of habit, Sa 25, 26a

niḥ-saraṇa, escape, A xxiv 421, Ad f. 224a, *ṅes-par 'byuṅ-ba*; S vii 1324 (P–); Sa 202; going forth, P 4

niḥsaraṇatā, escape, Ad f. 224a

niḥsarati, finds a way out, A i 31=P 263, 266 (S-); issued from, P 95, (niḥsṛtya)

niḥ-sāmarthya, ineffectual, A xxxi 522

niḥ-svabhāva, without own-being, P 252; absence of own-being, Adhy. 7, *ṅo-bo-ñid med-pa*

niḥ-svabhāvatā P 222

ni-kāṅkṣa, free from doubt, R x 5, *som ñi med,* =niṣkāṅkṣa

nikāma-, to his heart's content, AA v 36, *mchog-gis*

ni-kāya, class, A vi 150, 159; cf. tan-

devanikāya, heavenly hosts, A xxviii 459; A xvi 310 ('heaven' of); sattvanikāya, collection of beings, A i 18; world of beings, A xxv 429

niketa, home, P 201 (n. 68)=S (n. 94), *gnas*; at home, so S (n. 43), *gnas-la brten-par*=P 200 (n. 30) aniketa

niketaṃ karoti, makes his home, Ad f. 240b, *gnas-par* (*mi*) *byed ciṅ*

ni-kṣipati, let drop, A xxviii 466, *bshag-pa,* =pātayati H; put down, A xvii 326; throw down, Su vi 73a, *'jog*; lays aside, Ad f. 240a, *gtoṅ*

(punar eva) nikṣipeyuḥ, could drop (again), Ad f. 235b, *yaṅ slar gshog kyaṅ*

nikṣipta, dropped, Ad f. 235b, *phyir bshag-par*

nikṣipyate, is hurled, Su i 9b

nikhila, all, R v 4, *mtha'-dag*; entire, R xxii 8, xxxi 15, *ma lus-pa*

ni-gacchati, incur, A vi 151, vii 182, xvi 311; xxv 428, *yoṅs-su dag-par 'gyur-ba*

ni-gama; *groṅ-rdal*; market town (-place), A x 215, xi 233, xvii 335, xx 373, 381*, xxviii 458*; R xx 17*, xxi 5*

ni-gamayati, change the subject (?), A xviii 341, nigamayitu-kāma, *śes-par bya-bar 'dod-pa,* =pratipādayitukāmaḥ H

ni-gṛhīta, kept in check, P 437

ni-gṛhṇāti, hold back, A iv 96, *char gcod,* =mandatām āpādayati H; suppress, P 29 (nigrahītu-)=S 95 ca gṛhīta (?), *thogs-pa med-pa'i*(*sems*); P 265

ni-graha, refutation, A iii 84, *khar gcod-pa*(*-la*); Su vi 86b, *cher gcad-pa*

nitya, permanent, A ii 35, ix 200, xxviii 470; AA ii 4, iii 12, *rtag-pa*; eternal, AA viii 11, *rtag-pa*

nitya-, constant(ly), A xvii 333, xxx 488; R xvii 5, *rtag-tu*

nitya-kālam, invariably, R xi 9, *dus-rnams rtag-tu*; constantly, A xi 236, *dus rtag-tu*

nityam; *rtag-tu*; always, A xxi 395; P 66; constantly, A xxiii 414; R xxi 5*, xxxii 2*; S x 1466 (P–), Tib.–; Ad 223a*; permanence, A vi 139

Nityokṣiptahasta, name of a Bodhisattva, P 5 =S 7

Nityodyukta, name of a Bodhisattva, P 5 (also SP, LV, Mhvy, Sukh., cf. E)

ni-darśana, definite statement, R xii 9, *dpe gshan* (*gyis*); definition, Su i 13b, *bstan te*; P 522, Su iv 37b, 42b, *bstan-pa*; Su iv 39b, *ston-pa*, Su v ? *ñe-bar bstan-par*; distinctive definition, P 522, *bstan-pa*

ni-darśayati, defines, A xxx 493; exhibits, R viii 2, *ston-par byed*; xx 11, *ston*; xxvi 5, *rab-tu ston-par byed*; reveals, R iv 5, xii 7, *rab-tu ston*

ni-darśika, defines, A ix 203, *ṅes-par ston-par byed-pa*, =prasthāna-pratipattyā viśeṣa-rūpeṇa H, =P 294; one who reveals, R xii 2, *ston-par byed*

ni-dāna, linked with, R vi 4, *rgyu . . . phyir*; xviii 5, xxii 8, *rgyus*, xxix 11, *phyir*; foundation, R xix 3, xx 5, *rgyu*; for the sake of, R xxx 13, *ched-du ci phyir*; Origins, P 218=S x 1460, *gleṅ-bshi*; P 31=S 100; P 158; Ad f. 258a, *gleṅ gshi'i sde*

etan-nidānā, because, A vii 172; kiṃ nidānam, wherefrom, and for what reason?, A vii 172; tato nidānam, on the strength of that, A iii 62, =tad-dhetukam H, vii 178, ix 202, xxii 402; as a result of, A xxx 495; =tan nidānam, A iii 75. tan-nidānam, that link, A i 15

ni-dhāna, receptacle, R xxviii 2, *gter*; deposit, R xxix 7, *gter-rnams*

nidhi, treasury, AA i 19, *gter*

ni-dhyapti: meditation on, P 220 (=S x 1463, nidhyāna?, ed. niryāṇa, S–Tib. *mi rtog-par gshog-pa'i*; pacification, P 216 (śamatha-nidhyapti =S x 1457, śamatha-); cf. V.R.; AA i 64, *ṅes-par sems-pa*

ni-dhyāna, meditation, S x 1462 (=P 220 nidhyapti), (*mi*) *rtog-par gshog-pa*; AA iv 53, *ṅes rtogs*

ni-dhyāta, meditated on, V 14g

nidhyāyati, A xi 235 (not tr.), *sems-la*

nidhyāpayati: pacifies, A xxiv 421, *bsal-bar bya-ba yin*, (+utsārayati+praśamayati), H: vigraha-ādy-apanayanāt

ni-nirmita, what is not a magical creation, P 593

nindanīya, blameworthy, P 76

ni-patati, (be)hit, A iii 55, P 327; fall (down) on, A xii 254, xxxi 522

ni-pāta, incidence, R xix 1, (')*phrad-pa*; xix 5, *bar*

nipuṇa, delicate, P-p. 154a, P-ND-187b; clever, P 547a

nibaddha, fastened to, Su vi 92b

ni-magna, sunk, Su ii 23b

-nimajja, shoots up again, P 83

ni-miñjita, tendency to make negative statements about objects, A xii 268 (*brtsums-pa*) -9, 271. H: pratiṣedha-mukhena viṣaya-antarāc cittasya-apasarpaṇaṃ nimiñjaḥ.

nimitta; *mtshan-ma*; sign, A i 8 (asādhāraṇaṃ rūpam+); 11-2 (cf. H 58!); vi 150 (H 351?); 152; viii 190 (=saṅga. H 414=kalpita-ādi-lakṣaṇaṃ vastu); 191 (=rūpa-kāya-ādy-ālambanena-abhimukhī-karaṇāt H); ix 200, 206; xi 237*; xvi 309 (trembling of earth); 312 (=eka-anta-abhiniveśa-yogena H); xvii 323 (ch.) (of avinivartanīya); 337; xviii 341 (as 323); xix 356 (+animitta, H 727), xxii 403; K*, S—*, AA—*; Sa 30a; S iv 552, P 182, 200, 228; something to indicate, P 211

nimitta-carita, one who takes the data of experience for signs of realities, Su ii 22b, 23b

nimitta-cārin, one who courses in a sign, Su ii 19b, 20a

nimitta-pada, trace of the sign of, P 162=S *mtshan-ma'i gnas*

nimitta-saṃjñā, notion (perception) of a sign, V 4; P 216=S x 1457, P 222=S x 1466, *mtshan-ma'i 'du-śes*

nimitta-apagata, left all signs behind, Su ii 20b; free from all signs, P 510, *mtshan-ma daṅ bral-ba*

nimittī-karoti, make into a sign, A vi 138-9, viii 191, xvi 312, P 177; Ad f. 256b, *mtshan-mar byed de*; make a sign, A vi 150, xix 358

-nimna, slopes away, A x 216. (anupūrva-), (*rim-gyis*) *dma'-ba lags-pas*

nimna, inclined to, A xv 302, (sarvajñatā-, =tri-sarvajñatā-niṣṭhayā H); R xvii 6, *gshol*; low-lying, Su vii 106b; gap, P 247b

niyata; *ṅes(-pa)*; fixed(on), A i 8, vi 137, xvii 329, xxx 491, xxxi 516; R xxi 8*; Su i 4a; S 298 (P-); P 199 (n. 8)=S (n. 9)*; Sa 41a; P 6-8, 14, 34=S 114; S 93 (P-)*; definitely fixed, AA ii 1*; definitely established, S x 1471 (P-), *ṅes-par 'gyur-ba*; destined for, Sa 214, 216, 41a; definitely destined for, P 257a, Sa 42a; certainty, P 199 (n. 9)

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niyatān karoti, assure, A ii 37

niyatam, certainly, A v 129, S iv 553; Ad, S (n. 10) *ṅes-par*=P 199 (n. 9) niyata-; (?) S vii 1263 (P–), *ṅes-pa'i*; to be sure to, A iii 78,= avaśyam H; definitely, A xxxi 516; Sv, Tib.-

niyatas, for certain, A xxi 387

niyatim, bound to, AA viii 37, *ṅes-pa*

ni-yāma, certainty, P 521; see: bodhisattva-, samyaktva-

niyāmata, certainly, R xii 4, *skyon med*

ni-yukta, engaged, Sv, *brtson-pa*

niyuta, Niyuta, A xxxi 517

ni-yojana, enjoining, AA iii 4, *sbyor byed-pa*; iv 36, 40, *'god-pa*

niyojanatā S 116 (P–)

niyojayati, incite to, A xvii 333; P 547 (*sbyor-bar byed ciṅ*, Ad); enjoin (upon), P 95, 159, 176; 515 *sbyor*, 537b, 555a

nirata, take delight in, R xvii 3, *dga' shiṅ*

niratāḥ, (?) A xxx 488

nir-adhimānatā, state without conceitedness, Su ii 19b

nir-adhiṣṭhāna, without a fixed residence, P f. 215

nir-anuśaya, he loses all the latent biases to evil, A xvii 326, *bag-la ñal med-par*

nir-antaratva, there are no intervals in between, P 533b

nir-apekṣa, without regard for, A xxx 481

nir-apekṣatā, disregard, P 215 (=S 1456, anapekṣaṇatā), P 220=S x 1463, *bltos-pa med-pa*

nir-abhimāna, free from conceit, Su ii 21a

nir-abhilapya, inexpressible, P 580, *brjod-du ma mchis-pa*

niraya, hell, A vii ch., xi 245, *sems-can dmyal-ba*; xvii 327–8; P 219=S x 1461, (*sems-can*) *dmyal-ba*, =Ad naraka; P 8, 186

nir-arthakam, useless, A xvii 331, *don med-par*

nir-avagrahatā, freedom, P 583b, *mi 'dzin-pa*

niravaśeṣam anavaśeṣam, all that quantity without exception or remainder, A vi 138, *ma lus śiṅ lus-pa med-par*

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nir-ātman, without self, V 17f, h

nir-ātmya, without a self, R xxxi 10, *bdag med*

nirāmaya-gandha, lives in the odour of sanctity, P 10

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Nirālambā Bhāginī, name of a Bodhisattva, Sa 215–6

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niruddhyo, something to be stopped, Sa 224

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nir-udyoga, averse to making efforts, P-p. 317

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nir-upadhiśeṣa, which leaves nothing behind, P 170=Ad anupadhiśeṣa

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nir-upalipta, free from all stains, P 294; unstained, Su iv 53a, *mi gos-pa*

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nirnimittatā, signlessness, Adhy. 7, *mtshan-ma med-pa*

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niryāyanāya, go forth, R xvi 6, *ṅes-par 'byuṅ*

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nir-vāhaka, remove, A xxvi 439, *spoṅ-bar bgyid-pa*, =nāśako H

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nir-vikalpa; *rnam-par mi rtog*; undifferentiated, A xvi 307–8, Ad f. 229a*; indiscriminate, A xvii 323, R xxvi 8*, xxviii 3*

nirvikalpatā, no discrimination, A ix 206, *rnam-par mi rtog-pa ñid*

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nirvikāra-sama, equal in remaining unaffected by change, A xxix 475, *'gyur-ba med-par mñam-pa*

nir-vicikitsa, free from doubt, A v 105, xvii 337; Su iv 53a, *nem-nur med*

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nir-vṛt, disgust(?), AA i 54, *mya ṅan 'das*

nir-vṛta, gone to rest, R iv 4, *mya ṅan 'das*

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nir-vṛtti, Su iii 33b; appearance (in the world), AA iv 14, *'byuṅ-ba* ; cf. Su iii 33b

nir-vṛtu, be extinguished, R i 22, *shi*

nir-vedha, penetration, A xxix 476, *ṅes-par 'byed-pa*,=dharmadhāturūpeṇa-adhigamāt H

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nirvedha-gāminī, which leads to piercing, Su i 10a; v 62b, *ṅes-par 'byed-pa 'gro-ba*

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nirvedhika, sharp, Su i 8a, *ṅes-par rtogs-pa'i*; 8b, 11b (=nibbedhika?); penetration, penetrating, P 202 (n. 87)=S (n. 116), *khoṅ-du chud-pa* (=adhigata?), *rtogs-par byed-pa*

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nir-hāra, calling forth, A xxx 490,-°; consummation, P 536; AA i 9, *sgrub*; P 13; Adhy. 2, 3, *sgrub-pa*; emission, A xxx 492 (raśmi-°); door, Adhy. 1, *sgo*

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nivasana, undergarment, P 534a, *na bza'*

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ni(r)-vṛtta, turned away, A xvii 332, *-las ldog ciṅ*; desist, AA iv 36, *ldog*

ni-vṛtti, turning away from, AA iv 39, 40, *ldog-pa*; withdrawal from activity, AA v 5, 12, Su iii 36a, *ldog-pa*

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ni-veśana, house, A xxx 501-2; entering on, AA viii 35, 40, *dgod-pa*; show respect to, P 534a, *btsun-par byas-pa*

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niveśika, place oneself into, A ix 203, *ṅes-par 'jug-par byed-pa*; =avavāda-ādinā pratiṣṭhāpikā H

niśāmayātī, preach, R xxx 10, *sgrogs-par byed*

niścayaṃ gacchati, moves towards certainty in his understanding of, P 199 (n. 8)=S (n. 9), *rtog-par 'gro-ba*

niścayena, in all certainty, A xxi 387, Ad 217a, *gdon mi za-bar*

niś-carati, comes forth, A xxx 486 ('gives out'), xxxi 516; issues (from), A xxviii 457; P 6, 7, 97, 520; Ad f. 233a, *byuṅ-bar gyur te*; Sv, *byuṅs te*

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niś-citatva, certainty, AA iv 50, *ṅes-pa ñid*

niścitu-, to prevent, P 29=S 95, anutpādayitu-

niś-citta, free from thought, P 200 (n. 31)=S (n. 44), *sems med-pa*; No-thought, P 203 (n. 108)=S (n. 151), *sems med-pa* (but Dutt ed. niścito)

niś-cintya, inconceivable, Sa 236–7, 34b

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niścintya-acintya, inconceivably unthinkable, Sa 24a

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niśceṣṭatva, lack of power to act, K, *byed-pa med-pa*

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niṣevita, practising, A x 218, *ṅes-par bsten-la*

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niṣ-kleśa, undefiled, Ad f. 235a, *ñon-moṅs-pa med-pa*

niṣṭhā, end, A x 217 (niṣṭhāṃ gacchati, 'travels on to the end'; better: 'can be quite certain'), P 305b; final, S 1452, *mtha' thug-par* (*gnas-par*) (paryanta-niṣṭhā-sthānena); final conclusion, AA ix 1, *mtha'*

niṣṭhā-gatena. . . . gantavya, one should know for certain (printed trsl. wrong), A iii 89, *ṅes-par . . . śes-par bya'o*; niṣṭheti niścayaḥ, āgata iti upacāra-prāptyā H (=niṣṭhā-āgata ?)

niṣṭhā gantavya(-ā), one should be quite certain that, Sa 42a; Ad f. 233b, *ṅes-par rtogs-par bya'o*

niṣṭhā tatra gantavyā, one can be sure that, Sa 29a; should be quite sure, Su vii 104b; one should be quite certain, A xxviii 459, *rtogs-par bya'o*; 460, *ṅes-par . . . yin-par rtogs-par byed-pa'o*

niṣṭhāṃ-gata, be unquestionably certain about, P-ND-143a

niṣṭhāṃ gato bhaved, can be sure that, Sa 29b

niṣṭhā-nirvāṇaḥ, in the end sustained by Nirvana, Hr, *mya ṅan-las 'das chen-po'i mthar* (*phyin no*)

niṣ-patti, accomplishment, S vii 1264, *phun-sum tshogs-pa,* =P 170, pariniṣpatti; (reach) consummation, P 217=S x 1458, pariniṣpadyante, *'grub-par 'gyur-ba*; creation, AA i 66, *sgrub-pa*

kāyaniṣpatti, perfect body, A xxxi 515

niṣpadyate, be created, A xi 242, *'grub-pa* (*r 'gyur ro*), xxx 498

niṣpanna, accomplished, Sa 24a, *grub-par*

niṣpādana, accomplishment, A vi 155 (catur-dhyāna-n.-sambhūtāḥ)

niṣpādayati, accomplishes, A xxx 504, Sa 23b, 35a, 40a, P 61, 67, 307a; creates, V 10b, 17g (*b*)*sgrub-bo*; perfects, P 68; achieves, P 23=S 70, pariniṣpādayati; S 96 (P–), *yoṅs-su bsgrub-pa*

niṣ-pudgala, no personality, A xxx 484; without personality, V 17f, *gaṅ-zag med-pa*

niṣpudgalatva, absence of a person, V 23, *gaṅ-zag med-pa*

niṣpoṣa, no individuality, A xxx 484; (without manhood, V 17f)

niṣpratikāṅkṣacitto, his mind free from hesitation, R xxix 14, *re-ba med sems-kyis*

niṣ-pratibhāna, reduced to silence, A xxx 501

niṣpratyarthikatva, it has gone beyond all opposites, A xvi 306,=sarvapratipakṣa-samatikrāntatvāt H

niṣprapañca, unimpeded, A xii 266; R i 23, xv 6 (cf. C), xxvi 3, *spros-pa med*; free from all multiplicity, P 492–3

niṣprapañcya, free from all multiplicity, Ad f. 260a, *spros-pa med*

niṣyanda, outpouring, A i 4, iii 74; AA iv 55, *rgyu mthun*; outcome, A vii 175, *rgyu mthun-pa*, P 273

nistaraṇa: manages to complete, A xx 372, A:-samartho, =nivartanasāmarthyān H

nistārayitṛ, one who has finished with, P 535a, (*las*) *sgrol-ba*

nihata-māna, A xvi 321 (not tr.), *ṅa-rgyal bcag-pa'i*; (one who) has slain (all) pride, Su i 5a, vii 105a

nihatamānatā, (through) being always humble, P 219 (S–)

nihata-māra-pratyarthika, he has slain Mara's hostile deeds, Su vii 112a

nihanitvana, slain, R xxii 1, *ṅes bcom ste*

nihīna, (low, mean), P 200 (31) (S–)

nīca-kula, low-class family, S x 1460 (P–), *rigs dma'-ba,* P–p. 316

nīca-mānasa, lowly in mind, Su i 5a

nīcatva, inferiority, Su iii 36b, *dma'-ba*

nītimat, prudent, A xx 371, *lugs daṅ ldan-pa*

nīla, blue, A—; Ad f. 233a, *sṅon-po*; P 235; black-blue, A iv 97, P 207; AA viii 17, *mthon mthiṅ*

nīla-darśana, (A xxx 487, blue to behold; not trsl.)

nīla-nirbhāsa (A xxx 487, blue in appearance, not trsl.)

nīla-varṇa (A xxx 487, blue in colour, not trsl.)

nīvaraṇa, hindrance, A xxix 480

nṛ, people, AA iv 27, viii 7, *mi*

nṛtya, dance, A xi 241, *gar,* xvii 335

nṛpa, king, AA i 20, *rgyal-po*

nṛśaṃsatā, appreciation, Ad (at P 171; P, S–; S–Tib. *blta-ba*)

netavya, should be guided, Su iv 44b, *bskur-ba*

netri, eye, AA viii 24, *spyan*

netrī, guide, A iii 62, 90, 93, iv 94, xxx 484; Sa 227

-netrīka, guide through, A vi 136

neya, one who needs elaborate instructions, P 321a

naikatā, non-manifoldness, Adhy. 13, *du-ma ñid-pa* (=anekatā?)

naiḥsvābhāvya, state of absence of own-being, AA i 36, *ṅo-bo-ñid med*

naimittika, star-gazer, Su i 5a (also: one who hints at a desire for a gift)

nairayika; *dmyal-ba-pa*; in the hells, P 68, S 110 (P–); 170=S*; P 186; infernal, P 186, A xx 381*

nairātmya-bhāvanā, meditational development of not-self, R xxx 6, Tib. *thams-cad mkhyen ñid* (*las*)

nairmaṇyatā, absence of conceit, S x 1454=P 214 (asaṃstāpanatā), (*des*) *rlom sems-su mi bya-ba*

nairmāṇika, apparition, AA i 27, viii 33, *sprul-pa* (*sku*)

nairyāṇika, leading forth, S 93 (P–), S 1411 (P–), *'byuṅ-ba*; P=ND–172a

nairyāṇikī, leading to going-forth, P 211, 560

nairvedhika-prajñā, penetrating wisdom, Ad f. 249a, *ṅes-par 'byed-pa'i śes-rab*

nairvedhikā, leading to penetration, P 211 (so StK Da; P 211 niryāti; S: naivādhikā)

nairvedhikī, sharp, Su i 9a

nairhetukī, without cause, A xxxi 516

naivāsika, one who resides, Su ii 21b

naiṣad(y)ika, one who even in his sleep remains in a sitting posture, A xxi 387, *cog-bu-pa* Ad–T

naiṣkramya, leaving home, P 214=S x 1454, P 218=S x 1459, *'byuṅ-ba*; AA i 49, *ṅes 'byuṅ*

naiṣpeṣika charlatan, Su i 5a (also: someone who extorts gifts by threats)

nopalambha, AA ii 21, 24,=anupalambha

nyagrodha-parimaṇḍalatā, the circumference of his figure is like that of the fig tree, P 533a; 533b, *nya-gro-dha ltar chu-sheṅ gab-pa*

nyagrodhavan, like the fig tree, AA viii 16, *nya-gro-dha ltar*

nyāma, the way of salvation of, P 182 (śrāvaka-pratyekabuddha-); the fixed condition of, P 66 (bodhisattva-); ripening (lit. de-rawing), P 120=S iii 489, 490; (distinctive) way of salvation, P 119, (bodhisattva-)=S 485; definite way of certain salvation, AA v 37, *skyon med*; see: bodhisattva-°

nyūnatva, deficiency, AA v 10, *dman-pa ñid*

P

paṃsaka, one who deprecates, A vii 184; xvii 334; (*gshan-la mi*) *smod*; P 265 (S–); see para-p.

paṃsana, deprecating, P 215, 221=S 1456, 1463; *smod-pa*

paṃsanā, deprecation, A xxix 480; see para-p.

paṃsayati, deprecates, A xxi 385, *smod-par byed-par 'gyur te*; vairūpya-niścāraṇāt H; 388; xxiv 419, *smod do*; P 265; Ad f. 216b, 217a, 223b, *smod-par byed-pa*; Su i 5a

paṃsayi, deprecates, R xxi 4, *smod-pa*

pakṣa, factiousness, A xx 373; wing, A xvi 311; alternative, AA v 9, 12, *phyogs*; see: kuśala-p.

pakṣin, bird, A xvi 310 (pakṣī śakuniḥ); R viii 3, xvi 4, *bya*; xx 8, *'phur-ba'i bya*; xxvii 8, *'dab chags*; Ad 218a, *bya*; a bird on its wings, A xx 374, *'dab chags bya*

pakṣi-saṃgha, flocks of birds, A xxi 393, *bya'ı tshogs*

pakṣma, eye-lashes, AA viii 29, *rdzi-ma*

pakṣma-netra, eye-lash, AA viii 17, *spyan rdzi-ba*

paṅka, mud, A xix 367, (uttīrṇa-p.), *'dam-las* (*brga-ba*); xxiii 414

paṅka-lagna, stuck in the mud, Su vi 90b

paṅka-sakta, attached to mud, R viii 3, *'dam-la chags*

pacaya, roasting, S x 1461, *bsreg-pa*

pañca-gatika, with its five places of rebirth, P 518; Ad f. 229b, *'gro-ba lṅar* (*'khor-ba*)

pañca-cakṣus P 30=S 96

pañcavidha, fivefold, P 259 (bodhi)

pañcāṅgavākyā(r)thopeta, a voice which has five qualities, P 534b, *yan-lag lṅa daṅ ldan-pa'i gsuṅ*

pañcendriyāṇi, the five cardinal virtues, P 79, 80

pañcopādāna-skandhā, five grasping aggregates (skandhas) A i 16–7

paṭ-ala, *liṅ-tog*: cataract, A iv 97*=ghanatā H; membrane, A xv 296*; covering, R xxviii 7, *'phro-bas mun*

paṭu, long, AA viii 14, *riṅ*

paṭutara, sharper, P 61

paṭu-dharo, resourceful, R xxiii 3, *thabs thob*

paṭu-uru-bāhutā, his arms are long and powerful, P 533a; P 533b, *phyag brla draṅ-por slebs-pa*

paṭṭa-dāma, garland of strips, A xxx 506, P 11, f. 243B

paṭhati, recites, P 319Bb

paṭhita, recited, Sv, *bklags-pas*

paṭhiṣyanti, will recite, Su iv 54a, *klog-pa*

paṇḍita, learned, R v 1, vii 5, xv 2, *mkhas-pa*; R ii 5, ix 1, xx 7, *gsal-ba*; Su i 9b; wise, A xi 246; circumspect, A vi 151, *mkhas-pa*

paṇḍita-jātīya, intelligent, A xi 235, *mkhas-pa'i raṅ-bshin-can*

paṇḍita-vijñā-vedanīya, to be felt only by the learned and discerning, Ad 222a, *mkhas-pa daṅ 'dzaṅs-pas rig-par bgyi-ba*; P–ND–187b

pat-ati, fall (down, on, into, from), A xvi 311, xx 374, 379; R xx 8, *ltuṅ 'gyur*; xxvii 8, *ltuṅ-bar 'gyur yin*; R xx 9, P 218=S x 1459, *ltuṅ-ba*; V 14g; P 58=S 264, P 80, P 88=S 305 anuprāpnoti; S iii 485=P 118 upapadyate; S 485 (=P 119), *ltuṅ-ba*; drops, A xxx 488

pat-ana, fall(ing), A xiv 291; xx 374, *ltuṅ-bar*; R xiv 9, *'gyel-ba*; xx 9, *ltuṅ-ba*

pat-ita, fallen into, A xxi 394 (abhimāna–); come out, R x 7, *lhags gyur*

pati, falls, R xvi 5, *stuṅ*,=patati; xx 13, *ltuṅ-bar 'gyur*

pat-ākā, flag, A xvii 324, Sa 31a; banner, P 96–7

pattīyati, places his trust in, Ad f. 234b

pat-tra; *lo-ma*; leaf, A xi 234*; P 225=S x 1472*; R v 5, *'dab*; x 7, *lo*; S 334=P 101 parṇa; Su iv 39b, *mdab-mal*; Ad f. 254a*, P 248a; petal, P 7, 13–14; S 111* (P–)

path-a, path, A xvi 306; AA i 7. v 26, *lam*; right path, R xi 6, *lam*

pathi(-gata), (on a) road, A iii 50, *lam-du* (*soṅ*)

pad-a; *tshig*; word, A ii 38* (not trsl.), viii 199*, ix 200, xxviii 461–2*; xxx 491, Sa 225; Adhy. 1, *gnas*; verse, A xxviii 460, 464a, V 6; trace(s), A xvi 306, S vii 1209*; foot, A xi 235, *rjes*; track, P 160; Sa 222 (word); S vii 1209, *rjes*; verbal, expression P 201 (61)=S (83) *tshig*

pada-kāya, sum total of sentences, A xxviii 467, H=dharmāṇāṃ viśeṣa-adhivacanam

pada-parama, who insists on all verbal expressions being explained, P 321a

pada-paryāya, scripture passage, A i 9=P 134 (S Tib: *tshig-gi rnam-graṅs*) (=paryāyeṇa S iv 633)

pada-sāmantaka, part of a verse, A xxviii 461, *tshig-gi yan-lag*, =padaika-deśaḥ H

pada-artha, meaning of a word, A i 18=P 160sq.=S 1209sq.H=pratiṣṭhā-arthaḥ; what is meant by (a) word, P 160=S vii 1209 (*shes bgyi-ba'i*) *tshig-gi don*; P 162=S *gnas*; an entity which corresponds to, P 162=S *gnas*; 'track', P 164=S 1257 *tshig-gi don*; topic, AA i 3, *dṅos-po*

pada-aṅguṣṭha, great toe, A xxviii 460, *shabs-kyi mtho-ba*

padu, footing, R xx 8, *gnas*

padikā, point, AA vii 2, *rdog*

paddhatī, (?), AA iii 5, *lam*

padma; *padma*; lotus, A xvii 333, xxx 491; R xxix 5*, AA viii 29*; P 7, 11, 13, 14; S 110*(P–); pink lotus, A xxx 486 (Nelumbium speciosum, or, Nymphaea alba?); P–ND–187b

padmābhe, you who are in the likeness of a lotus, Sv (coloured like a

lotus E)

Padmāvatī, name of a world system, P 17

panasa-phala, bread fruit, P 443; Ad f. 246b, *śiṅ pa-na-śa'i 'bras-bu*

panthāna, roadway, P 89

para, others, A xv 302, xvi 321 (pare), xvii 323–5, 333–4, xxix 480; AA —, S—, *gshan*; (the) other, A xxix 476; R xxix 11, *gshan*; P 85; another, A xvii 327, 330–1, xviii 343; R v 2, *mchog-la*; foreign, P f. 201, *pha-rol*; Su i 9a; beyond, A viii 189; further, AA iii 1, *pha-rol*; supreme, A iv 98, *śin-tu*; xvii 338; outshines them all, R v 9, *ches mchog*; utmost, R i 1, *mchog*, C: vara

para-cakra-nivāriṇī, who wards off the hostile actions of others, Sv

para-citta-carita-jñatā, the knowledge of the thoughts and actions of others, A xxv 428, *pha-rol-gyi sems-kyi spyod-pa śes-pa*

para-citta-jñāna, cognition of others' thoughts, P 209=S 1441 (but ed. confused)

paratas, someone, A xxiv 421

para-nirmita-vaśa-vartin, (controlling (enjoyments) magically created by others), P 8, 11, 33, 35, 64, 245b, 516

para-paṃsaka, one who deprecates others, Su i 4b

para-paṃsanā, depreciation of others, P 215=S x 1456 parapaṃsanatā; P 221=S x 1464, *gshan smod-pa*

para-praṇeyo, can be misled by others, R i 15, *gshan-gyi driṅ 'jog-pa*

para-pratyaya-gāmitva, the fact that he goes for help to outsiders, AA v 11, *gshan-gyi ṛken-gyis 'gro-ba*

para-pravādin, counter-arguments, A iii 84, *pha-rol rgol-ba*; false teacher, Su vi 86b, *phas-kyi ṛgol-ba*

para-bhāva, other-being, Ad f. 265a, *gshan-gyi dṅos-po*

parabhāva-śūnyatā, emptiness of other-being, P 198 (def.)

para-vāda, false teaching, Su vi 89a

para-upakrama, violence, A iii 75

paropakramika, attacks by others, A xxiii 414, *pha-rol-gyi gnod-pa*

na parasya śraddhayā gacchati, he does not go by someone else whom he puts his trust in, A xv 302, *pha-rol-gyi dad-pa'i phyir mi 'braṅ-ba*, =pratyātma-vedya-prasāda-lābhān na parapraṇeyo bhavati H; xvii 329

para-m, the highest, A viii 190–1; furthermore, AA iv 16, *gshan yaṅ*; after, P 87 (maraṇam)

para-ma, highly, A xv 293; exceedingly, A v 102, viii 186, xxxi 523; completely, A iii 81; foremost, A vi 136, xx 374, P 58=S 264, 478; most, A xii 272, xvi 313, xx 371, Sa 217; farthest, A xx 374; deepest, A xxviii 471; Ad f. 237b, *mi bẓad-pa*; supreme, A xx 371, xxxi 517; R i 3, *mchog*; R i 27, *dam-pa*; P 523; most excellent, A xx 371; R xx 10, *dam-pa*, 11, *mchog*; Sa 217; Adhy. 14, *mchog daṅ-po . . . dam-pa*; highest, A i 3, vi 136, 159, xvii 333, xxviii 465–6, P 542b.—cf. V 14a, b, d; highest (development) P 24=S 73

paramatva, supreme excellence, A iii 81, *dam-pa yin-pa('i phyir)*

paramam; *mchog-tu*; supremely, R xxiv 3*; very, AA viii 29*

parama-buddhimat, of the highest intelligence, Ad f. 259b, *blo'i mchog daṅ ldan-pa*

parama-aṇu-saṃcaya, collection of atomic quantities, V 30a, *rdul phra rab-kyi tshogs*

paramāṇurājoyogena S 82 (P–), *rdul śin-tu phra-ba'i tshul-du*

paramāṇu-vastu, atomic entity, P 25

parama-adbhuta, exceedingly wonderful, R xiv 4, *mchog-tu rmad-byuṅ*

parama-adbhuta-buddhajñāna, exceedingly wonderful Buddha-cognition, R xxvii 9, *saṅs-rgyas ye-śes mchog-tu rab byuṅ*

parama-artha; *don dam-pa*; ultimate reality, A xvi 137, xix 356, xxxi 517, R xiv 4*, xviii 2*, P 195; in the ultimate sense, S 1450*, Sv*; ultimate, S 1472*; ultimate truth, AA v 40, *dam-pa'i don*; (ultimately real, V 17c)

paramārtha-śūnyatā, emptiness of ultimate reality, P 196 (def.)

paramārtha-upasaṃhita, aiming at ultimate reality, A x 225, *don dam-pa daṅ ldan-pa yin te*

paramārthatas, in ultimate reality, P 262=S -rthena; Sa 215, 233, 43a

paramārthe, in ultimate reality, P 262, =S -rthena

paramārthena, in ultimate reality, S f. 131a; P 261, 478, Sa 26b; from the standpoint of ultimate truth, AA iv 55, *dam-pa'i don-du*

parama-ārya-saukhya-kriya, the work of the holy which leads to the fulness of bliss, R i 3, *mchog 'phags bde-ba byed*

paramparā, regular succession, A xx 374, *brgyud-mar*

paramparena, in (quick) succession, R xx 9; Tib. *phyi bshin rgud mar loṅ btags-nas*

parasparam, one another, A xi 232, *phan tshun*

paraspara-viruddha-, mutually conflicting, R xxiv 3, *phan-tshun mi mthun*

parā-krama, courageous advance, A xxi 395, *pha-rol gnon-pa*

parākramati, exert oneself, R v 6, *brtson-pa*; xvi 6, *btul bya shiṅ*; xxx 6, *brtson byed*; (-te), heroically advances, P 567

parākramatayā parākramati, make an effort, A xxiv 422, *brtun-pa . . . pha-rol mnan-par bya shiṅ*

parājayati, vanquish, Su vii 111b; S 112 (P–)

parājayaṃ karoti, vanquishes, Su vi 88b

parāṅmukha, averse, Su vii 111a

parāpuṇati, obtains, R xi 10, *rñed-pa*

parāpuruṣottamena, from Him who went before me, R ii 13, *sṅon-gyi skye mchog-gis*

parā-mṛśati, misconstrue as, A xv 292, *sñems* (*shig*), =mā rūpa-ādy-abhiniveśa-yogena grahīr ity H; R xv 3, *mchog 'dzin byed*; P 512, 514, 518; adhere to, Ad f. 238b, *mchog-tu 'dzin-par* (*mi*) *byed ciṅ*, Ad f. 242a, *chags-pa* (*med na*): (cr. to parāmasati). —handle, P 84=S 301, P 513 (cr. to parimasati in S.N.)

parāyaṇa; *dpuṅ gñen*; final relief, A iii 57 (parama-āryatva-gamana-pada-sthānatayā H), xv 293, 295–6 (H cy), xxii 396*, xxvii 449; Ad 219a*, 231a*; AA iv 27*

-parāyaṇa, ending in, A vi 137 (sambodhi-), xvii 329 (samyaksambodhi-); (bound to) end up in, Sv, *ṅes-par gshol-ba*; P f. 257a

para-avajña, deprecation of others, AA i 55, *gshan-la brñas-pa*

parāhanati, (strikes), S 112 (P–)

parāhantu-, to beat, Ad f. 226b, *brduṅ-bar*

pari-eṣayati, prefers, R xi 4, *'tshol-bar 'gyur*; seeks, R xxvi 3, *'tshol byed*

pari-karman, (necessary) preparation, A xix 369, *yoṅs-su sbyaṅ-ba* (cf. kṛta-); S 1454, AA i 48, 50, *yoṅs-su sbyoṅ-ba*; P 214=S x 1454, P 217–8 =S x 1458–60, *yoṅs-su sbyaṅ-ba*

parikarma-kṛta, well got ready, R xiv 7, *legs-par bcos legs byas*

pari-karṣati, carry about, A xxx 493, =dhārayati H

parikarṣayati, fosters, P 97 (parikarṣema=S 322 parihāraḥ me), 301a, 325b

parikalpa-asattā, imagination is something that is not (but cf. Tib.), A ix 206, *yoṅs-su rtog-pa ma mchis-pa,* H=dvaya-ādy-abhiniveśa

parikalpam upādāya, to put an imaginary case, A iii 68, Sa 197

parikalpaku, one who imagines, R i 25, vii 4, *yoṅs rtog*

parikalpati, imagines, A vi 157 (parikalpya=kṛtvā H); R i 9, *rtog,* i 25, *yoṅs rtog*

parikalpa-sthāne, let us assume, R xxxi 15, *yoṅs-su brtag-par bzuṅ*

parikalpita, imagined, Su i 16a; P 581, *kun(-tu) b(r)tags-pa*

parikalpya, let us reckon, R iii 3, *yoṅs-su brtag bzuṅ*; let us assume, R xxvii 2, *yoṅs-su brtag-pa bzuṅ ste*

parikalpyamāna, indulging in imagination, R xxii 5, *yoṅs-su rtog-pa*

parikīrtana, proclamation, A x ch., xxiv 418; R xxvii 1, *yoṅs-su brjod-pa*; Sa 39b

parikīrtayati, proclaims, A iii 80; R xi 1, *yoṅs-su brjod*; Su ii 24a; announce, P 179; speak about, Sa 29b

parikīrtayi, continues to pronounce, R ii 2, *yoṅs bsgrags*

parikīrtayamāna-rūpa, proclaiming, Ad f. 231a, *yoṅs-su brjod-pa'i tshul-gyis*

parikīrtyamāna-rūpa, proclaiming, A xxvii 449–50, *yoṅs-su sgrogs-pa'i tshul-gyis*

parikīrtita, proclaimed, A xi 232, *yoṅs-su brjod na*; xxx 504; R i 27, *yoṅs brjod-pa*; ii 11, xviii 8, *yoṅs-su bsgrags*; xi 3, *yoṅs brjod*; Ad f. 233b, *yoṅs-su bsgrags-nas*; AA v 4, *yoṅs-su bsgrags-pa*

pari-kṣaya, complete extinction, Sa 27b, Su i 10a

pari-kṣipta, encircled, A xxx 506

pari-kṣīṇa, extinct, A xxviii 468

parikṣīṇa-bhava-saṃyojanā, with the fetters that bound them to becoming extinguished, A i 3, vi 136, xxviii 465, *srid-par sbyor-ba yoṅs-su zad-pa*; P 4; Ad f. 235b, *srid-par kun-tu sbyor-ba yoṅs-su zad-pa*

parikhinna, exhausted, R xxix 14, *rnam-par skyo,* =parikṣīṇa (cf. Ms C)

pari-gata, vexed by, A xi 249; P 244b; see: śoka-p.

pari-gaveṣate S 120 (P–)

parigaveṣita, searched for, A xxx 492

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jayam ?)

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parijayaṃ karoti, surrenders himself completely to, A xix 356*, (+ānimitte; H connects with prahāṇa)

parijaya-jñāna, cognition of mastery, S 62, *'dris-pa śes-pa* (ed. paricaya-) =P 20 parijaya-saṃjñānam; Ad f. 263b, *'dris-pa ye-śes*

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pariṇāmanā; *yoṅ-su bsño-ba*; turning over, or, transformation, or, dedication (to the utmost enlightenment): A vi 135 (def. H 326, 1–6), 149, 151, xx 373; S 937=P 156=Ad; S 1315 sq.=P 180; S 1461=P 219, AA ii 16*, R vi 8*, vi 5*

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utpādayitavyam H), xxx 501 (not trsl.); understanding, Sa 35a; (flash of) insight, A xi 240*, xxiii 414*, Ad f. 223a*, 236a*, 253b*, Su v 60b*; flash of ideas, R xi 2*, P 4; ready speech, P 217=S x 1458, P 224=S x 1470, *spobs-pa* (*ṅes-pa*), AA i 68*; intelligibility, P 261; intelligible speech, P 262

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pratibhāsayati, give a brilliant appearance, S(51) (Ti–)=P 200(37) prabhāvayati

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bhāvanā-vibhāvanā-arthena, with a development in the sense of annihilation, P 184

bhāvanā-ākhya; *sgom-pa shes bya-ba*; path of development, AA i 15*, 22*; one speaks of meditational development, AA iv 56*

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bhāṣita, teaching, A ii 38, xvi 312, xxii 399, xxxii 529; P 259; what has been taught, P 219=S x 1461, *bstan-pa*

bhāṣite, when speaking, P 204=S ix 1429, *smra-ba*

bhāṣya-samatā, the sameness of all spoken words, S 1450(P–), *brjod-pa mñam-pa ñid*

bhāṣyati, teaches, R ii 5, *'chad-pa*

bhāṣyamāṇa, (is) being taught, R ii 5, *bśad bya,* xxvii 4, *'chad tshe*; S iv 552

bhāsa, light, Sa 29a

bhāsate, shines forth, P 10

bhāsato S 102 (P–)

bhikṣāda-kula, family which gives alms, P 324a

bhikṣ-u ; *dge-sloṅ*; monk, —; R xi 8*, xx 11*, P 93, 160, Hr*, Sa 226

bhikṣuṇī ; *dge-sloṅ-ma*; nun, S x 1463*, P 91, 93

bhidyate, breaks (up), R xiv 5, 7, *'jig(-pa)*; is (not) broken by, P 199 (10) =S(11) *'jig-par(mi) 'gyur-ba*; Ad: bhindati; is broken, Ad f. 242a, *gtub-pa*

bhinditva, having shattered, R xxx 4, *(b)śig-pa* (+ *rjes-la*)

bhinna, broken up, A xxxi 522; split, P 27=S 81

bhinatti, breaks, Ad f. 240a, *gtubs-pa*; P 512, 513, 526b

bhinna-bhāvo, who suffers shipwreck, R xxix 9, *gru shig*

bhinno, there would be, R xxxi 17, *gyur-pa*

bhiyā, there would be, R xxxi 17, *gyur-pa*

bhīṣaṇa, terror, A xx 372

Bhīṣmagarjitanirghoṣasvara, name of a Tathagata, A xxx 481

bhuja, arms, AA viii 30, *phyag*

bhujagādhipa, Chief of Serpents, R i 2, v 7, *klu-yi bdag-po*

bhujagendra, Lord of the Serpents, R i 2, *klu dbaṅ*

bhuvana, residence(?), R xxvii 5, *gnas* (cf. bhavana)

bhū ; *sa*; earth, AA i 19; stage, AA i 56*, 70*

bhū-pradeśa, spot of earth, A xxxi 522

bhūta, to be, A xii 274; genuine, R i 4; real, Su i 16a; consists in, A xii 265; (what is) real, Sa 225; fit, A v 104; when he has, A xvi 308, bodhisattva-; proper, AA iv 55, Ti —; true, A ii 34, iii 57–8, iv 95, 98, Su i 18b; which is the real, A iv 95; which really corresponds to, A xi 234, Ti: *lta-bu-las*; truly real, P 232; AA v 21, *yaṅ-dag ñid(-la)*; cf. A vii 172

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bhūta-koṭi, reality limit, A i 15, H: yato "na budhyante" viśuddhyutpāda-ādy-abhiniveśād"bhūta-koṭim"agra-arthena tattvam; A iv 94,=bhūta-kāyo H;-prabhāvito=dharma-kāya-pariniṣpattyā H; A v 105,-prabhā-vanatā; A x 215, =dharmadhātu; xi 250, sākṣātkaroti=śrāvaka-nirvāṇam adhigacchati H; xvi 310, sākṣātkṛta; xx 370, sākṣātkuryād; xxvii 444, sākṣātkurvanti, of śrāvakabhūmi and pratyekabuddhabhūmi; P 24=S 80; P 28(S–), S 94(P–), P 179, Sa 213; K, *yaṅ-dag-pa'i mtha'*

bhūta-grahā, those possessed by ghosts, R xx 24, *'byuṅ-po'i gdon*

bhūta-grāmā, living beings, Sa 37b

bhūta-tathatā, true Suchness, V 17c, *yaṅ-dag-pa'i de-bshin ñid*

bhūta-darśin, one who sees what is real, S LXXI 590b, =P 586a, bhūtaṃ vetti; one who sees true reality, P 586a

bhūta-naya, true reality, A xxx 483; the really true principle, P 216=S x 1457, P 223=S x 1468, *yaṅ-dag-pa'i tshul*

bhūta-pada-abhidhāna, correctly as far as the words are concerned, A i 32=P 268

bhūta-vādin, speaks in accordance with reality, V 14f, *yaṅ-dag-par gsuṅ-ba*

bhūta-saṃjñā, true perception, V 6, 14a, *yaṅ-dag-par 'du-śes*; Su vii 104b

bhūta-samatā, real sameness, Su i 17b

bhūta-anugamena, keep in agreement with true reality, A viii 191, (*-la*) *yaṅ-dag-pa ñid rjes-su rtogs-pa*(*s*)

bhūta-arthika, in a true sense, A iv 94, *yaṅ-dag-pa'i don-gyi*

bhūto'rtho, as the truly real fact, Ad f. 257a, *yaṅ-dag -pa'i don*

bhūmi; *sa*; level, A i 6, H: viśiṣṭa-avasthā-prāptam eva jñānaṃ bhūmiḥ; A ii 36 (3+pṛthagjana-bhūmi)=adhimukti-caryā-bhūmi H; A ix 206 (Disciples and Pratyekabuddhas), xiii 281, xiv 287, xx 380, xxi 390; S 72 bodhisattva-, kumāra-; P 41=S 131, 80, 156, 158, 177; stage, S 64* (P–); A ii 42, =srotaāpatti-phala, to, buddhatva: aṣṭamaka-ādi-bhūmiṣu H; irreversible: A i 8, (prāpta-aparihāṇyā H) avinivartanīyāyām (=aṣṭamyām H) bodhisattva-bhūmau; xvii 336; xx 379 (tāṃ bhūmim=upāyakauśalyam H), 380, avin. jñānabhūmau; 10 stages of a Bodhisattva's career, S ch. x; 10 Hinayana stages, P 225, 230; level and stage, R x 4*, xi 5*, xiv 1*, 6*, xv 1*, xvii 7*, xx 21*, 22*, xxii 2*; ground, A xiv 287 (simile), xvii 326 (under feet), xx 374 (simile), xxx 487, xxxi 517; R xx 8*, 9*, xxx 6*; place of birth, R xi 3*; (position), S x 1469* (P–)

a-bhūmi, Su ii 20b

bhūmi-cala, earthquake, A xxxi 516

bhūmi-tāla, ground, A xix 367

bhūmi-parikarman, preparation for the stages, S x 1454, *sa yoṅs-su sbyoṅ-ba*

bhūmi-pradeśa, piece of ground, A xvii 326

bhūyas, still more, A xxi 385; longer, A xxviii 465

na bhūyas, no longer, A x 216, *phyis*, xvii 329; mā no bhūyas . . . bhūd, let them beware of, A xi 246

bhūyastvena, in abundance, A x 215, *phal cher,* =bāhulyena H; xvii 336

bhūyasyā mātrayā, for the most part, P 13; more and more, A v 130, xx 372, 376, xxvi 435, xxx 493; P 255b; Sa 209; (Su ii 22a); again and again, A xxviii 460, 464; Ad f. 234b, *rgya-cher*; steadily, Su ii 22b; still more, A xxiv 420

-bhūyiṣṭha, what abounds in, A xi 246, see: duḥkha-

bhūyo-bhavā, increase, P 207, =bhūyotāvanatā (Pali: bhiyyobhāvā)

bhūṣaṇa, Adornment, Adhy. 1, *rgyan*

bhūṣita, embellished, A xxxi 519

bhṛkuṭī, frown, P 4

bhetavya, should fear, A x 216

bhetsyati, will break, R xiv 5, *'jig-par*

bheda, distinction, P 259; AA i 39, *tha-dad*, and, *dbye-ba*; iv 5, *phye-ba*; dissension, A xvii 335 (-varṇa-vādin, opp: abheda-v-v); breaking up, P 87; break, R ii 9, *tha-dad*; differentiation, S x 1454(=P 214 dharma-bheda), *rnam-pa*; divided, AA i 34, *bye-brag*; difference, AA i 39, *bye-brag*; division, Ad f. 229a, *tha-dad-du dbye-ba*; AA ii 19, *dbye-ba*; one distinguishes, AA iv 54, *dbye-ba*; the one . . . the other, AA v 6, *dbye-ba*

bhedaṃ prakṣipati, causes dissension, A xi 249, *'byed-par byed-par 'gyur te*

bhedaka, an agent that could break it apart, A xvi 308

bhedana, breaking (up), A xxxi 522, R xiv 5, *'jig-pa(-yi)*

bhedayitum, be diverted from, A x 227, *dbye-bar byed,* =nivartayitum H

bherī, drum, A vi 137; Ad f. 226b, *rṅa-bo che*

bheṣyanti, will become, R xxix 1, *'gyur,* =bhaviṣyanti

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bhaiṣajya, healing medicine, A xxix 477, *sman*; drug, P 534a, *rtsi*; remedy, Su i 9b; medical incantation, A xvii 334, *sman*; medicine, P 187, 264

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bhojanīya, eatable, A xxx 504
bhramara, black bee, AA viii 31, *buṅ-ba . . . gnag*
bhrājate, gleams, P 200b, *lham me(na)*; na+, be dimmed, A xxxi 522
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bhramate, revolves, R viii 3, *'khyams*
bhrāntu, revolving (deluded), R viii 3, *'khrul-pa*
bhrānta-citta, his mind does (not) wander, A xvii 326, *sems* (*ma*) *'khrul-bar*; bewildered in his heart, Su i 4b
bhruva, eye-brows, AA viii 30, *smin tshugs*
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Maghī, name of a herb, a cure for all poisons, A iii 52, *ma-ghī*
majjā, marrow, P 205=S 1430
mañjiṣṭha, crimson, A xxviii 457, *btsod-kha*; P 235; Ad f. 233a, *btsod-kha*
mañju, soft, AA viii 28, *'jam*
Mañjuśrī, name of a Bodhisattva, P 5, 17; Sa 191–3; Adhy. 1, *'jam-dpal*; Interloc.: Sa, Pañc.
maṇi, jewel, R xxxi 17, *nor-bu*; P 67; gem, P 23, 28, 95, 187, 263–4, 326a; Su ii 22b
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maṇi-ratna, gem, A xi 239, xxx 506; precious jewel, Sa 29a, 35b; Su iv 40a, *nor-bu rin-po-che*; jewel, A xxii 404; P 164=S 1254, *nor-bu rin-po che*; Sa 28a; precious gem, R iv 3, *nor-bu rin-chen*; treasure of the wishing jewel, Su ii 22b
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maṇḍala-, a circumference like, AA viii 16, *chu sheṅ gab*
maṇḍala-gātratā, knee-orbs, AA viii 23, *sku-yi kho-lag*
maṇḍala-paryanta, boundary, Sa 36a
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mata, learnt, A viii 191, ix 358; Su iv 41b, *bye-brag byed-pa*; learn of, P 78; known, P 235; is understood, regarded, considered, etc., AA—, *'dod, bshed*

mati, wise knowledge, S ( ), *blo-gros*, =P ( ),-pratipatti, =Ad -padho

mati-mat, intelligent, A xi 234, *blo daṅ ldan*, xx 371; clever, P 213=S ix 1453, *blo-gros daṅ ldan-pa*

matī, mindful thought, R xxx 5, *sems*

matīti, these thoughts, R xxiv 6, *sems 'di*; but Ms C: smṛtīmi, cr. to Tib. *dran-pa*

matsara, meanness, AA iv 49, *ser-sna*

matsarin, niggardly, P 18(S–); stingy, P 21(S–)

matsariya, meanness, R xxxi 10, *ser-sna*

matsya, fish, R xxvii 8, *ña*

mado, self-conceit, R xxvi 7, *dregs-pa*

madbhūtatā, (self-intoxication), S x 1454 (P–), Tib. *chos-kyi yaṅ-dag-pa ñid*, =dharma-sadbhūtatā

madhura, sweet, P 534b, *ñams-su bde-ba*

madhya; *'briṅ*; (the) middle, A i 24–5, ii 46, xxviii 459, xxx 487; R xxviii 5*; S x 1460, *bar-du*; medium, AA—*; middling, Su iv 41b*

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madhya-deśa, middle region, A xvii 336, *yul-gyi dbus* (*'di*)

madhya-āhṇa-kāla-samaya, noon, V 15a

madhyendriya, one whose faculties are of a medium kind, Ad f. 247b, *dbaṅ-po 'briṅ*

manana, mental attitude, A ix 206, *rlom sems*

mananā, conceitedness, Ad 217a, *rlom sems*; minding, P 90,=S 308 manyatā; conceit, AA i 32, *rlom-pa*

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manas, mind, A iii 62, xiv 284, xvii 330–1, xix 360, 363; P 116; S iv 582; AA iv 58, *sems*; Hr, *yid*

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manasikāratā, puts his mind to work on, A xvi 310, apraṇihita-
manasīgatu, attended to, R xxxi 4, *yid byed*
manaskāra; *yid-la byed-pa*; attention, AA i 8*, v 28*; mental work, AA ii 24*
manaskriyā, attention, AA v 13, *yid-la byed*
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mano-jñāna, cognition of the mind, AA i 66, *yid śes-pa*
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mano-bhava, arising in the mind, AA v 12, *yid-las 'byun*
mano-bhāvanīya, of right mind-culture, A vi 138, *yid-kyis bsgom-par bya-ba('i)*
mano-maya, mind-made, A ii 41, *yid-las byun-ba*
mano-rama, pleasing the mind, P 97, f. 211; beautiful, P 568
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mantra-sādhana, evocation of mantras, Sv, *(gsan) snags (-pa) bsgrub-pa*
mantrayati, talks, P 261–2 (PvA=kathemi kittayāmi)
mantrita, murmuring, A ii 38; counsel, A, xv 302, para–, *(gshan-gyis) bgros-pa*
mantrite, when spoken to, Ad 224a, *smras-pa-la*
mand-a, sluggish, A xi 249, -buddhika; dull, Sv, *spro-ba chun-ba*

manda-bhāṣya, soft in his speech, Ad 217a, *smra-ba ñuṅ-ba*

manda-mantra, soft in his talk, Ad 217a, *brjod-pa ñuṅ-ba*

mandārava, Mandarava flowers, P 97

man-yate; *rlom sems-su byed(-pa)*; thinks, A i 19, iii 50, 76, iv 94, viii 197–8, x 211, xi 233, 239, xvi 310, xvii 324, 329, xxii 404, xxvii 445, 448, xxviii 462, 467–8; R vii 4, *sems*; xix 7, *rlom sems*; P 61, 144; Su i 15b; fancies (himself) (for), A i 5, 24; S iii 494; P 84–5, 175, 243; Ad f. 223b, *sems na*; thinks of, A i 9, xi 234, P 145; minds about, Su i 19a; thinks about, A xi 235; thinks with regard to, A i 13; minds, A vi 161; R i 11, *rlom sems*; S 120 (P–), *rlom sems*; S 1454*; P 84, 177; 200 (43)=S (58)*; Su i 17a, 18b, vi 86*; P 200=S x 1462*; puts his mind to, R xviii 8, *rlom sems*; P 74–5; 76=S 290, samanupaśyati, 88, 90, 157, 171=S *rlom sems-su* (*mi*) *bya'o*, 265; Ad f. 251a*; Su ii 19b, 20a; sets above, R xxi 1, *rlom*; feel conceited, R xxxi 6, *rlom sems*; cares about, P 135

manyanā; *rlom sems*; conceit, A xxi 387*, 389, xxix 480; vain conceit, Su vi 74a*, 86a*, vii 98b; minding, Su i 5b, 15b, iii 33a; conceitedness, Ad 217b, *ṅa-rgyal*

manyanu; *rlom sems*; self-consciousness, R xx 24*; conceit, R xxi 1*

manyamāna, minding, P 284; proudly imagine, Ad 218a, *sems śiṅ*

manyamānatā, self-intoxicated imagining, A xii 266, *rlom sems* (*med de*); imaginings, A xxx 492

manyita, imagining, Su vi 74a, *rlom sems-su gyur-pa*

manye, do (not) put his mind to, Ad f. 264b, *rlom sems-su* (*ma*) *byas*

mama-kāra, mine-making, A xxii 399, *ṅa-yir 'dzin-pa*, 400; S 1451, *bdag-gir bya-ba*

mamatā, sense of ownership, R xxxi 18, *bdag gir* (*mi byed*)

mamāyati, cherishes, A xii 254 (cy-J=piyāyati)

-maya, see: sapta-ratna-m. etc.

-mayin, made, A xxx 485; consist of, AA vii 3, *raṅ-bshin*

maraṇa, death, —; e.g. A xvii 333; P 20=S 60, *'chi-ba*; P 87

maraṇa-mātraka, deadly, A vii 182, xvi 311

maraṇa-avasthā, (until) his death, A xvii 337, (yāvat-sthāyām), *'chi ba'i gnas skabs-kyi bar-du*

marāti, dies, R xxvii 8, *'tshubs te 'chi-ba* (lit. is not drowned)

marīci; *smyig-rgyu*; mirage, A ix 205*, P 4, 101, 192; S vii 1209*; Ad f. 241a*, Su vi 83a*

marīci-sama, like a mirage, P 437; a mere mirage, Ad f. 243b, *smyig-rgyu lta-bu*

maru, gods, R xxiii 4, *lha*

maruta, gods, R xxviii 4, *lha rnams*

martya-loka, world of mortals, R xx 24, *mi-yi 'jig-rten*

mardita, crushed, A vi 136

marṣaṇa, consent to, AA i 56, *bzod*

mala; *dri-ma*; taint, R i 1*, ii 6*, AA ii 30*, v 18*, Adhy. 5*; stain, P 200(37)=S(51)*

malā, dirt, S 1431=P 205, malī

maśaka, mosquito, A xii 253,=P 327a

maṣiṃ karoti, grind as finely as they can be ground, V 30a, *phye-mar byas* (*na*)

masurā, lentil, P 205=S 1431

mastaka, brain, P 205=S 1431

mahat-karoti, makes greater, A vii 175, *chen-por* (*mi*) *bgyid*

mahattā, greatness, AA ii 12, *chen-po*

mahattara, very great, A xxx 503

mahattva, greatness, AA i 42, *chen-po*

mahad-gata; *chen-por gyur-pa*; gone great, A xii 264*, S 1444; P 330a, *yaṅs*; AA iv 15*

maharddhika: great wonderworking power, A xxx 508, S 102(P–), P f. 244a, 263b; of mighty power, P 84

mahallaka, decrepit, A xiv 290

maha-vidya, a great lore, R iii 5, *rig sṅags che*

maha-'andha-bhūto, quite blinded, R xv 8, *blun rmoṅs mun-pa bshin*

mahā-karuṇā, great compassion, P 219=S x 1461, *sñiṅ-rje chen-po*; P 267

mahākaruṇā-citta, a thought of great compassion, P 74

mahākaruṇā-pūrvaṅgameṇa, S 1324(P–)

Mahākātyāyana, a disciple, the first in discussion (T 2131), A ii 40, Sa 192

mahā-kāruṇika, greatly compassionate, P 62

Mahākāśyapa, a disciple, the first in superior conduct (T 2131), A ii 40, P 93, Sa 192, 27b

mahā-kula S x 1471(P–), *rigs chen-po*

mahākulopapatti, rebirth in good families, Su vi 81b, *loṅs-spyod chen-po'i rigs-su skye-ba*

mahā-kṛtya, the great task, Su i 5b

Mahā-ketu, name of a Tathagata, P 91

Mahā-koṣṭhila, a disciple, A ii 40

Mahā-kauṣṭhila, a disciple, Sa 192

mahā-gata, lofty, P 85, =S mahadgata

mahā-cakravāḍa, great mountain ring, P 27 (S–), P 28=S 82

mahā-jana, many people, A xxiv 419

mahā-dhana, immensely affluent, Adhy. 15, *nor che(-la)*

mahā-dharma-dhāra, great stream of Dharma, Su vii 107a

mahā-nadī, great river, P 27=S 81, *chu-kluṅ chen-po*

mahā-nāga, great Naga, Sa 220; great Serpent, Ad f. 235a, *glaṅ-po chen-po*

mahā-puruṣa, superman, P 6; P 21=S 65, *skyes-bu chen-po*; P 23=S 71, *mi chen-po*; P 69

mahāpuruṣapudgala, great personage, P 506

mahā-pṛthivī, great earth, P 27 (S–), Sa 38a

mahāpṛthivī-cāla, great earthquake, Sa 240; the great earth shook, Sa 42b

mahā-phala, of great fruit, P 25=S 90

mahāphalān karoti, confers many fruits, A v 133

mahā-brahmāṇaḥ(devā) P 35, 65

mahā-bhaya-bhairavāṇi, great fears and terrors, A xx 381, *'jigs-pa chen-po mi bzad-pa*

mahā-bhāra-vāhika, one who bears the great burden, Su i 5b

mahā-bhūtāni, great elements, P 165=S 1259, *'byuṅ-ba chen-po*

mahā-mārga, great road, AA i 20, *lam po che*

mahā-maitrī, great friendliness, P 60=S 266, Sa 196

Mahā-maudgalyāyana, name of a Disciple, P 93, Sa 192

mahā-yaśu, greatly famous, R xv 5, *grags chen ldan*

mahā-yāna; *theg-pa chen-po*; great vehicle, —

mahā-yānika, one who uses the great vehicle, A xvi 319

mahā-rāga, Great Passion, Adhy. 14, 15, *'dod-chags chen-po*

(cātur)mahārājakāyikā devaputrā, the divinities belonging to the four

Great Kings, Ad f. 222b, *rgyal-chen (bshi'i) ris*

(catvāro) mahārājāno, the four Great Kings, Ad f. 222b, *rgyal chen-po bshi-po dag*

mahā-vimāṇo, great and immense, R i 21, *gshal med khaṅ chen*

mahā-vistara-samudānīta, procured by such manifold exertions, A vi 159, =aneka-prayoga-yatna-sādhitam H

mahā-visphārā, great radiance, Su vii 112b

mahā-vyūha, a great display, Su vii 112b

Mahā-śākyamuni, Sv, *Śā-kya thub-pa chen-po*

mahā-śūnyatā, great emptiness, P 196 (def.); P 225=S 1473, *chen-po stoṅ-pa ñid*

mahā-śrāvaka, Great Disciple, Sa 192–3

mahā-sattva; *sems dpa' chen-po*; great being, —

mahā-sannāha-sannaddha, armed with the great armour, P 185=S vii 1342, *go-cha chen-po bgos so*; Sa 191

mahā-samudra, (great) ocean, A iii 50, 80; P 27=S 81, *rgya-mtsho chen-po*; Sa 36a

mahā-sukha, great Bliss, Adhy. 14, *bde-ba chen-po*

mahā-sumeru, the great Sumeru, P 27 (S–), P 28=S 82

mahā-saukhya, immensely happy, Adhy. 15, *bde-ba che shiṅ*

Mahā-sthāmaprāpta, name of a Bodhisattva, P 5

mahā-anubhava, one of great might, R xxix 1, *mthu chen ldan-pa*; something of great might, R xxxi 18, *mthu chen*; mighty, P 84; S 102 (P–)

mahā-anuśaṃsa, of great advantage, A v 133, x 225; Ad f. 252a, *phan-yon che-ba*

mahā-arghatva, of great value, A xi 250, *rin che-ba*

mahā-arthatā, that which brings about the great aim, AA ii 25, *don chen ñid*

mahā-arthika, greatly profitable, A x 225, *don chen-po*; Ad f. 226b, *don chen-po byed-pa*; f. 252a, *mthu che-ba*

mahā-avabhāsa, great light, Sa 42b

mahātma, great-souled, R xxix 6, *bdag-ñid chen-po*

mahā-āmātya, prime minister, A xvii 335

maheśākhya, eminent, A iv 95, mahā-anubhāva-saṃjñatvena H (decisive ?); S 102 (P–)

mahodadhi, great ocean, AA v 36, *rgya-mtsho che-ba*

mahoraga, Mahoraga, S x 1470 (P–), *lto 'phye chen-po*

mahaujaska, very powerful, A iii 81, =mahā-anubhāvāḥ H, 90, P 243B; great influence, A xxx 508

māṃsa, flesh, R xxxi 10, *śa*

māṃsā, flesh, P 206=S 1430

māṃsa-cakṣus, fleshly eye, A xii 268, *śa'i mig*; P 77 (def.)

māṃsa-śoṇita-majja, flesh, blood and marrow, P 264

māṃsa-śoṇita-mrakṣita, smeared with flesh and blood, P 206

māṇava, young man, A ii 48, =kulaputravat sāmānya-āmantraṇa-abhidhānam. tadānīm evaṃ vā Bhagavataḥ saṃjñā H; P 150 (S–); Sv, Tib.–; young Brahmin, V 17b

mātā; *yum*; mother, R i 15*, iii 4*, xii 2*, xiv 3*, xxvii 4*, xxix 14*; R xii 1, xx 3: *ma*; *yum 'gyur*; A xxviii 461*; P 10, 138, 160; Ad f. 219a, *ma*

mātā-pitarau, mother and father, P 35

mātāmaha-pitāmaha-yuga, generation, A xxi 386; see: yāvad ā etc.

mā-ti, find room, A vi 157

mātṛ; *yum*; mother, A i 28, vi 171; Sv*

mātṛ-jña, one who honours his mother, P–ND–143b

mātṛ-jñatā, honouring mother, S 1258, *mar śes-pa*=P 165 mātreyatā

mātṛ-śuddha, of pure race, Su ii 22a, *brgyud-kyis dag-pa*

mātra, mere(ly), A iv 96, xviii 349; has just, A xv 304; degree, AA ii 20, *gnas skabs*

mātraka, (just a) little, A vi 139, vii 179, xiv 286; see: maraṇa-

mātsarya, mean, R xxxi 11, *ser-sna can*; niggardly, P 265; meanness, A xvii 327, xxix 480; P 29 (S–), 60=S 266, 73, 299; S 1258, *ser-sna*; jealousy, P 220=S x 1464, *ser-sna* (*byed-pa*); AA i 55, *'khren-pa*

mātsarya-citta, grudge, P 220=S x 1464, *ser-sna'i sems*

māda, stupefied, Sv, Tib.–

māna; *ṅa-rgyal*; pride, A iii 53; xxi 385*, hīnād ahaṃ śreyān sadṛśena vā sadṛśa iti cittonnatir H; 390, 394; R xx 24*, xxii 1*; Ad f. 218b*, 259a*; Su ii 19b; conceit, S x 1454 (P–); x 1456=P adhimāna; x 1460 (P–), (*lhag-pa'i*) *ṅa-rgyal*; P 79, 138, 165=S 1258* (ed. mado), Ad f. 216b*; AA i 56, *rlom-pa*(*s*)

-māna, what measures, AA ii 31, *'jal*

māna-cittotpāda, production of a proud thought, A xxi 390, *rlom sems daṅ brñas-pa'i sems bskyed-pa*

māna-atimāna, hauteur, A xxi 385, *ṅa-rgyal las kyaṅ ṅa-rgyal*; =śreyasaḥ śreyān aham iti H

māna-abhibhūta, overcome by conceit, A xxi 388, *ṅa-rgyal-gyi zil-gyis non ciṅ*

mānanā, take delight in, AA iv 20, *mñes-pa*

mānanīya, (worthy of being revered), A iii 57

mānayati, reveres, A v 102, xii 274, xx 372; xxvi 437, *brjid-pa bgyis-par* (*'gyur*); P 14 (not tr.), 23=S 72, 28=S 83, 63, 70, 80=S 298, 185

mānava, youth, P 237; young man, Ad f. 263a, *śed-bu*

mānita, revered, Ad f. 227b, *ri-mor bya-ba*

mānuṣa, man, R xxiii 4, *mi*

mānuṣyaka, human, A xxii 401, P 84; of men, P 84, 95; not trsl. P 187

māpayitvā, having planted, Ad f. 254a, *bskyed de*; *bskyed-nas*

māyā; *sgyu-ma*; illusion, A i 16, ix 205, xxvi 438-9, xxx 490; R i 14*, xix 4*; i 19, Tib. *bsad bya*; cf. Ms C; P 152-3; S iv 550, vii 1209*; mock show, P 101, V 32a*, K*; deception, A xxix 480, *sgyu*; magical illusions, P 37=S 117, māyā-vidyā-saṃyoga-jñānena;— =vañcanika-cariyabhūtā MN-A-i 169

māyakarapuruṣa, magically created man, R xxvi 5, *sgyu-ma'i skyes-bu*

māyakalpa, like illusion, R x 2, *sgyu-ma 'drar*

māyaja, born of illusion, R ii 5, *sgyur-ma lta-bur*

māyatulya, like illusion, R xxvi 7, *sgyu-ma bshin-du*

māyasadṛśo, like illusion, R xxvi 6, *sgyu-ma lta-bu*

māyākaro, magician, R i 19, *sgyu-ma mkhan-gyis*

māyā-kāra, conjurer, A xxvi 441; Ad f. 229a, *sgyu-ma mkhan*; magician, A i 21=P 186, P 37

māyākāra-nirmita, conjured up by a magician, A xxxi 513

māyākāra-antevāsin, magician's apprentice, P 37, 186

māyā-kṛta-saṃjñā-upasthita, he sets up the notion that everything is made of illusion, P 177

māyā-darśana S 119 (P–), *sgyu-ma mthoṅ-ba*

māyā-darśana-svabhāva, of what the own-being is seen to be an illusion,

P 38 (S-)

māyā-dharmatām upādāya, seeing that their nature is illusory, A i 20–1; P 186=S 1352, *sgyu-ma'i chos-ñid ñe-bar bzuṅ na*

māyā-nirmita-sadṛśa, like an illusory magical creation, A ii 39, *sgyu-ma daṅ sprul-pa lta-bu*

māyā-puruṣa, illusory man, A i 16–7, 22, viii 196, P 150, 153; 161=S, *sgyu-ma'i skyes-bu*; Sa 212, 39b; a man created by magical illusion, A xxvi 441

māyā-vidhi-jña-paramo, perfect in knowing the various forms of magical illusion, R xx 2, *sgyu-ma sgrub śes sgyu-ma 'drar*

māyāvin, deceitful, Su i 4b, vii 110b

māyopama, like (an) illusion, A i 17; ii 39, *sgyu-ma lta-bu*; xxvi 438–9; R i 14, *sgyu-ma 'drar*; P 38=S 119; AA i 67, *sgyu-ma ltar*; similar to a mock show, P 254

māyopama-samādhi, concentration on (everything) as an illusion, P 217 =S x 1458, P 224=S x 1470, *sgyu-ma lta-bu'i tiṅ-ṅe-'dzin*

māra; *bdud*; Mara, A i 17, iii 49, 78 sq., vii 184, viii 186, x 221–2, 227, xi, xii 254, xvii 328 sq., 336–7, xxi, xxiv 416 sq., xxv 425, xxvi 436, xxvii 447–8, xxviii 471, xxx 483, xxxi, P 82; R iii 1*, AA—*

māraḥ pāpīyān, Mara, the Evil One, P 55=S 254

māra-karman, deed of Mara, P 158

māra-kāyikā devā, Mara's hosts, A iii 49

mārakāyikā devatā, S 71 (P-), *bdud-kyi ris-su gtogs-pa'i lha*

māra-koṭi, the hordes of Mara, Su vi 90a

māra-gocara-cārin, one who courses in Mara's range, Su i 4b

māra-doṣa, fault(s) of Mara, P 158

māra-pakṣa-anukūla-cārin, act like one on Mara's side, Su vii 110b

māra-pakṣika, partisan of Mara, A xxvi 436, Ad f. 227b, *bdud-kyi phyogs ('gyur-ba)*

māra-pakṣo, Mara's host, R iii 1, *bdud-kyi phyogs*

māra-pāśa, Mara's snare(s), Su i 4b, 5b, 9b; vi 86a, *bdud-kyi shags-pa*; vii 111a

māra-bandhana, the bond of Mara, A xxi 386, *bdud-kyis 'chiṅ-ba*

māra-bhavana, realm of Mara, A xxiv 419, Ad f. 227b, *bdud-kyi gnas*

mārabhavana-vidhvaṃsanakara, to shatter Mara's realm, A xxvi 436, *bdud-*

kyi gnas rnam-par 'jig-par bgyid-pa

māra-maṇḍala, the circle of Mara's army, A xxx 492

māra-vidhvaṃsana, the danger of being ruined by Mara, Su vi 86a, *bdud-kyis 'joms-pa*

māra-senā, diabolic army, A xxvii 447, *bdud-kyi sde*

māra-adhiṣṭhita, beset by Mara, A xxi 388, xxvi 436, *bdud-kyi(s) byin-gyis brlabs-pa*; under Mara's influence, Ad f. 217a, 227b, *bdud-kyis byin-gyis (b)rlabs-pa (yin-par)*

māricika, mirage, S iv 550

mārga; *lam*; path, A—, e.g. iii 77, 79, xvi 310; R xxii 3*, 11*; Hr*; way, R vii 1*, xiv 5*

mārga-jñatā, knowledge of the path(s), P 21=S 67, mārgākārajñatā, *lam-gyi rnam-pa śes-pa ñid*; AA—, *lam śes ñid*

mārga-praṇaṣṭa, one who has lost the Path, A xxvii 449, *lam-las rab-tu mñam-pa*

mārga-praṇetā, guide to the Path, A xxvii 449, *lam-gyi dam-pa*

mārga-paryāpanna, included in the path, P 512, 514

mārga-satya, Truth of the Path, AA iv 5, *lam-gyi bden-pa*

mārga-aṅga-paryāpanna, included among the limbs of the Path, P 518

mārga-ākāra-jñatā, knowledge of the modes of the path, S 141 (P–)

mārg-ayati, hunt for, A x 229, 230, *btsal shiṅ*

mārṣa, Sir!, A iii 72, *grogs-po*

mālāvihāra, pavilion, P 534b, *phreṅ-ba'i gnas*

mālya, garland, A xvii 324, 335, xxx 507; P 11, 23, 28, 67, 96–7, 187, 263–4

māṣa, bean, P 205=S 1431

māsa, month, A x 221, *zla-ba*; P 83; Su vii 106a

māhātmya-ādhyāśaya, magnanimous resolution, P 583, *che-ba'i lhag-pa'i bsam-pa*

mita-vacana; *tshig ran-par*; measured speech, A iii 53*=P f. 226; speaks in moderation, A xvii 326*

mitra; *bśes-gñen*; friend, A iii 84; xi 241, *gñen bśes*; xxi 386, P 534a, *grogs-po*; P 10; AA i 49*, iv 6*; teacher, AA i 19*

mitra-kāma, one who wants friendship, A xvii 335

mitra-kula-bhikṣāda-kula-guruka, one who attaches weight to his relations

with the friendly families who feed him, A xi 248, *mdza'-bo'i khyim daṅ sloṅ mo ster-ba'i khyim lhur len-pa*

mitra-jñāti-sālohita, those dear to him, his relations and kinsmen, Ad 215b, *mdza'-bśes daṅ blon-po daṅ ñe-du daṅ snag-gi gñen mtshams dag*

mitrāmātyajñātisālohitā, friends, relatives, kinsmen and relations, Ad 217a, *mdza'-bśes daṅ, blon-po daṅ, ñe-du daṅ snag-gi gñen mtshams-kyi*

mitravat, with many friends, A xx 371

mitha; *phan-tshun*; common, AA i 29, 33, *gcig* (*gi . . . gcig*); identical, AA ii 12*; mutual, AA v 22*

mithyā, wrong(ly), A vi 143, 154; P 261b, 264b; V 26a, *log-pa*

mithyā-ājīvikā, wrong livelihood, Ad f. 225b, *log-pa'i 'tsho-ba*

mithyādṛṣṭi, (with) wrong views, Su ii 23b; one who has wrong views, P 87; wrong views, S 1258, *log-par lta-ba,* =P 165, -darśanam

mithyā-dṛṣṭika, one who has wrong views, Ad f. 225b, *log-par lta-ba*

mithyā-māna; *log-pa'i ṅa-rgyal*; false pride, A xxi 385*, =aguṇavān api guṇavān aham iti H; S 1258*

mithyātva, wrongness, P 203 (97)=S (135), *log-pa*

mithyātva-niyata, destined for perdition, Ad f. 251a, *log-pa ñid-du ṅes-pa*

middha, sleep, Su iv 59a, *gñid*

middha-guruka, weighed down by sloth, A xi 245, *gñid che-bar*

mīmāṃsati, tests, A xxx 500

mīmāṃsā, discussion, A xx ch.; exploration, P 207, 299

mukta, freed, A ix 200; R i 20, xxviii 2, grol; Ad f. 227a, *grol-nas*; let loose, R ix 1, *btaṅ*

mukta-tyāgaḥ, one who gives freely, Su vi 89a, vii 105a

mukta-tyāgī, generous giver, R xxxi 12, *lhag-par gtoṅ*

muktatā, free from, AA iv 52, *grol-ba ñid*

mukti, freeing, Su vii 109b

muktā, pearl, A xxx 488; P 23, 28, 67, 95, 187, 263–4, 326a; Su ii 22b

mukha, face, A xvii 323; xxiv 422; *bshin*; P 4; mouth, A vii 182, *kha* (*-nas*), P 122, 275b; *sgo*: door, A xix 356; S 1450*; S (61)*=P 200 (45) raśmi-mukha; P 444; Ad f. 246b*; AA i 62*; Adhy. 14*

mukha-dvāra, mouth, A xxviii 457, Ad f. 233a, *shal-gyi sgo* (*-nas*); P 97

mukha-maṇḍala, face, P f. 229; Ad f. 236a, *shal-gyi dkyil-'khor*

mukha-varṇāḥ: features, A iii 54, *bshin-gyi mdog*

mukha-vāta, blow of air from his mouth, P 27=S 81, mukha-vāyu dhāraṇī-mukha, P 56; cf. S 261; P 60–1, 107; vimokṣa-mukha, P 208=S 1440; samādhi-mukha, A xxx 490; P 56, 60–1, 107

mukhara, garrulous, Su iv 59a, *mu-cor smra-ba*; vii 110b

muñcati, sets free, A i 9; sprout forth, Su vii 106b; to free, Ad f. 244b, *gtoṅ-bar bgyid*

muṇḍa, shaven head, P 220=S x 1463, *skra bregs*

muditā, sympathetic joy, A xxix 477; P 182; 217=S x 1459, *dga'-ba*

mudga, kidney bean, P 205=S 1431

mudrayitvā, sealed, A xxx 507

mudrā, seal, A xxx 491, 507; P 199 (19)=S (25), *phyag-rgya*; Sa 208; 41a, *(b)rgya*, 43a, Su vii 110a; Adhy. 4, 6, *phyag-rgya*

mudrā-pada, S ix 1452 (P–), *phyag-rgya'i tshig*

mudrita, sealed, P 198 (2)=S (2), *rgyas btab-pa lta-bur*; 201 (56)=S (75), *phyag-rgyas btab-par*; Sa 41b, 43a; -Subhāṣitasaṃgraha: prajñā-pāramitā as mahāmudrā; cf. JAOS 48, 279–82

mudhā, thoughtlessly, Su ii 23b

muni; *thub-pa*; sage, AA—*, Sv*

muṣita-smṛti, robbed of mindfulness, A viii 186, Su vii 110b

muṣita-smṛtitā, robbed of mindfulness, P 211

muṣita-smṛtin, confused and not mindful, Su i 4b; confused in his mindfulness, Ad f. 247b, *brjed ṅas-pa*

muṣṭi, fist, P 188, Ad f. 242b, Su vii 98b; Adhy. 10, *khu-tshur*

musāra-galva, (coral), A xxx 499

muha, deluded, R xxxi 11, *blun-po*; cf. Ms C

muhyati, be bewildered, R i 5, *rmoṅs-pa*

muhūrt(t)a, minute, A xxviii 464a, *yud*; second, A xxx 501, P 8; Ad f. 235a, *yud (tsam shig-gi)*, 248a, *yud tsam*

muhūrtam api, for a moment even, Su iv 40a, *yud tsam yaṅ*

mūḍha, deluded, R xi 4, *rmoṅs-pa*; in their delusion, Su vii 98b; bewildered, P–T 317

mūti-sthita P 223 (S–)

mūtoḍī, sack, P 205=S 1431=Śi 210

mūtra, urine, P 205=S 1430

mūrti, body, P 69 (S–); figure, AA viii 16; *sku*, head, AA viii 31, *dbu*

mūrdhan, (on his) head, A xix 365; xxviii 457, *dbu'i gtsug(-tu)*; xxx 508; P 97; AA viii 16, *dbur ldan*; Summits, P 119=S 485, *skyon chen-po(r)*; 199 (7)=S (8), *spyi gtsug*; AA iv 45, *rtse-mo*

mūrdha-ga(ta), Summits, AA ii 3, 9, iv 37, *rtse-mor gyur-pa*

mūrdha-prāpta, which has reached the summit, AA i 4, v 1, *rtse-mor phyin-pa*

mūrdha-abhiṣikta, anointed, A xiii 281

mūrdha-abhisamaya, full understanding at its summit, AA i 16, *rtse-mo'i mṅon rtogs*

mūrdhani, in the head, Ad f. 233a, *dbu'i gtsug-tu*

mūrdhnā, (placing it) on their heads, Sa 217

mūla; *rtsa-ba*; root, A xi 234*; R xi 4*; Ad f. 254a*; AA ii 24*; Sa 226

mūla-āpatti, root offence (four), A xxi 390, *rtsa-ba'i ltuṅ-ba*; Sa 225; capital offence, Ad 217b, *ltuṅ-ba'i rtsa-ba*

mūlaka, one who has roots, AA iv 6, *rtsa-ba*

mūlātu chedana karitva(na) punāgameyā, having lost his goods he would (nevertheless be able to) again return, R vii 7, *zoṅ zad slar-log lta-bur gyur na mi ruṅ ṅo*

mūl-ya, price, A xxx 495

-mūlyena, worth, Sa 28a

mṛga, beasts, R xii 6, *ri-dvags*

mṛga-vāgura-iva, like a snare (trap, net) for wild beasts, R viii 3, *ri-dvags rgyar chud 'drar*

mṛta, murdered, A i 21

mṛta-kuṇapa, corpse, P-T 273a, P-ND-178a

mṛta-śarīra, solid body, A xiv 286; dead body, P 206 (ed. om.)

mṛtakaṃ manuṣya, corpse, R xiv 2, *mi (gaṅ) ro,* =A mṛta-śarīra

mṛtyu, death, R viii 2, *'chi-ba*

mṛdu, soft, A iii 53, -vacana, *'jam-pa*; R vi 6, AA viii 13, 27, *'jam*; P 535a; low, R xxviii 5, *tha-ma*; dull, AA i 23, iv 34, *rtul-po*; weak, AA i 26, 33, ii 19, 23, iv 54, *chuṅ*; supple, AA viii 28, *mñen-pa*

mṛdu-kuśalamūla, (endowed with) weak wholesome roots, Sa 38a

mṛdu-taruṇa-hasta-pādatā, his hands and feet are tender and soft, P 533a, *phyag daṅ shabs gshon shiṅ 'jam-pa'o*

mṛdu-bhāṣin, soft in speech, A xxi 387, *'jam-por smra*

mṛdu-mṛdu, very weak, AA ii 19, 30, *chuṅ-ṅu'i chuṅ-ṅu*

mṛduka, dull, A xxi 387, *rtul ba, rtul-po(r)*; Ad 217a, *dman-pa*; soft, P 8; mild, A iii 91, *chuṅ-bar*; āhārasaṃjñā

mṛduka-adhyāśaya, his resolutions but weak, A xi 236, *lhag-pa'i bsam-pa shan-pa*

mṛdutva, soft, AA viii 23, *'jam*

mṛdendriya, one whose faculties are dull, Ad f. 247b, *dbaṅ-po rtul-po*

mṛddhi P 216 (S–)

mṛṣā, fraud, V 5, 14g, 17d, *brdzun*

mṛṣā-dharma, fraudulent in its nature, Su vii 98b

mṛṣatā, fraudulence, Su iii 36b, *brdzun-pa*

mṛṣāvatā, not trsl., Ad f. 238b, *brdzun-gyi tshig*

mṛṣā-vāda, deceptive, A xxxi 514; false speech, P 165=S 1258, *brdzun-du smra-ba*

mṛṣā-vādin, one who speaks falsely, A xxiv 427, P–T 316

mṛṣṭa, smooth, P 535a; AA viii 23, *byi dor byas*; viii 25, *skabs (phyin)*

megha, rain-cloud, P 83; AA i 20, *sprin*; Su vii 106a

meda(s), grease, P 205=S 1430

medinī, (out of the) earth, R xxviii 3, *sa-las*

medhā, sagacity, Ad 219a, *śes-pa*

medhāvin, judicious, A xx 371, P 547a, Su i 9b

medhya, clean, AA viii 23, *gtsaṅ*

meya; *gshal (bya)*; what is measured, AA ii 31*; measure, AA iv 24*

Meru, Meru, A xxix 477, 478, xxx 492, xxxi 525–6; R xxvi 1, *ri-rab*; cf. Sumeru

meru-kalpa, fashioned like Meru, R xvii 7, *ri-rab 'dra*

mehanatva, male organ, P 533b, *gnas* (?)

maitra; *byams-pa*; friendly, A xvi 321, xxxii 528; R xvii 6*; Ad f. 238a*; AA iv 41*

maitramana, with a friendly mind, R xvi 6, *byams-pa'i yid-kyis*

maitrāyati, (shows friendliness), A xxi 395

maitrāvant, lovingly, Ad f. 251b, *byams-pa daṅ ldan-pas*

maitrī; *byams-pa*; friendliness,—; P 55, 181

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yathāvāditā-tathākāritā ,as he speaks so he acts, S x 1460=P 218, yathāvadi-, *ji-skad-du smras-pa de-ltar byed-pa*

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yathā-āvedhyam, as he intends to hit, AA iv 62, *ji-bshin śugs*

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yācati, begs, A v 102

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yāna-pātra, person worthy of the vehicle, R xiv 4, Tib.–

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yāpayati: maintains himself, A iv 99,=nirmāṇa-ḳāyena katipaya-dina-avasthānād H; xii 255, xvii 335, xxviii 462; P 12–3, 31(S–), 96, 144, 267

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yukti-sahita, adroitly, R i 3, *rigs-pa dag daṅ ldan-par*

yuganaddha, which couples the two, AA i 46, *zuṅ-du 'brel-ba*

yuga-mātra-prekṣin, one who looks ahead only one yoke, R xvii 3, *gña' śiṅ gaṅ tsam lta shiṅ*

yujyate, applies oneself, A xxiv 418, *brtson-par byas-pa*; be engaged in; be joined to: R x 1, *brtson*; not trsl. S 139(P–), *'du-ba*(*med*) *do*; practice, R xvi 3, *sbyor*; (na+), is (not) tenable (to say), P 579a (+is not logical to equate; Mss also: prayujyate), (*mi*) *ruṅ*; AA i 39, iv 56, *ruṅ*(*ma yin*)

yuddha, battle, A xvii 334; strife, Sv

yūkila, na+, free from lice, A xvii 326, *śig* (*med-par 'gyur*) (E: 'deficient'?, prob. corrupt; but: *śig*=yūka=louse!)

yena, with the result that, A xxxi 522; whereto, A xiv 291

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yogaḥ karaṇīyaḥ, should make endeavours, P 18=S 56, *brtson-par bya'o*

yoga-kṣema, security, Su i 5b

yoga-sthāna, take one's stand on, as being, AA ii 4, *tshul-gyis gnas-pa*

-yogam anuyuktena bhavitavyam, should give himself up to, Su vii 104a

yogam āpadyate, make endeavours, A—; make efforts, A xi 223, *rnal-'byor bya-bar 'gyur-ba*; Sa 42a

yogaṃ samāpadyate, make 'endeavours' about, P 60

-yogena, in consequence of, A i 8, vi 163, ix 202; through, A vi 150; by, A xx 372; after the manner, A xvi 312, 319; in accordance with, A ii 46; AA iv 58, *tshul-gyis*; by way of, A i 23; in the manner of, A ii 38; by means of, A vi 152; as, AA vii 5, *tshul-du*; in that manner, A iii 81, (anena yogena)

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yogin, Yogin, R x 9, xxii 10, xxvi 3, *rnal 'byor(-pa)*

yogu, Yogin, R xxii 13, *rnal 'byor*

yogyatā, capability, AA ii 1, *ruṅ-bar bya-ba*

yojana, mile, A xvi 310, P 77, S 111(P–)

yojayati, apply oneself to, A x 211, *sbyor te*; yoked to, A xvii 327, *sbyor-ba*; distribute (evenly), A xiv 289(samaṃ +), (*legs-par*) *bśams śiṅ*; join up(with), P 48=S 146; P 57=S 261

yodhayati, have a fight with, A iii 72, *'thab-par bya'o*,=P–ND–146b

yoniśas, wise(ly), A xxx 489, V 16a; Su iii 37a, *tshul bshin-gyi*

yoniśo manasikāra, wise attention, P 166=S 1445, *tshul bshin yid-la bya-ba*

ysara, decay, S 1452(P 213 YSA-kāra, S–Tib. *mi bde-ba*),=jarā

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rakta, red, AA viii 28, *dmar*; passionately fond of, P 320a

rakṣa, shelter, A iii 50, 51, 53

rakṣa-āvaraṇa-gupti, shelter, defence and protection, A iii 50, 53, 83, viii 197–8, ix 202; P–ND–148; P 243B, 328a

rakṣati, guard, A v 102, = bāhya-udaka-ādy-upadrava-nirākaraṇād H; xvi 310–1, 322, xx 373; R xviii 4, *sruṅ byed* (rakṣe), xxxi 6, *sruṅ shiṅ* (rakṣantu); S 68(P–), P 22 = S 69, S 77(P–); protects, P 55

rakṣāṃ karoti, guard, A xx 375

rakṣaṇa, protection, AA ii 15, *sruṅ*; guarding, P 534a, *yoṅs-su bsruṅs-pa*

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raṅga, hue, Su iv 42a, *tshon*

raj-ata; *dṅul*; silver, A xxv 429; P 23, 28, 95, 187, 263–4, 326a; silverish, A xxviii 457*, Ad f. 233a*

rajas, dirt, A xxx 490–1; P 212 = 1450, *rdul*; dust, P 533b, *rdul(-gyis)*

rajajaho, forsaking impurity, Ad = P 200(27), raṇajaho

rajo-dhātu, particle of dust, A xxxi 522

rajyate, become impassioned, A xxv 425; xxix 476, *'dod-chags-par byed*

rañjanīya, delightful, A xxx 486

raṇa, strife, P 213 = S 1451, *ñon moṅs-pa*

raṇati, be agitated, A xvi 309, xxxi 516, P 8

raṇya-viveka-cāri, one who courses in the detachment of the remote forest, R xxi 7, *dgon dben spyod-pa*

raṇyā, in the remote forest, R xxi 4, *dgon-pa*

rata, delight(ed), A iii 91, xxiii 413; R ii 8, *dga'-ba*

ratana, jewel, R iii 8, xi 9, xxii 12, xxix 7, *rin-chen*; gem, R iv 3, *nor-bu rin-chen*

ratana-arthiko, desirous of jewels, R xx 15, *rin-chen 'dod-pa*

rati, *dga'-ba*: delight (in), A xvii 335; R x 8*; P 171; 200(38) = S(52)*; S x 1469*; Adhy. 1*

rati-kara, giving P 200(38) = S(52), *dga'-ba byed-pa*

rati-jaha, forsaking delight, P 201(58)=S(77), *dga'-ba spoṅ-ba*

ratna, jewel, A vii 171, ix 202, xxx 507; R xx 5, *rin chen*; P 23, 28, 96, 187, 263–4; AA—, *dkon mchog*; precious substance, A iii 62, xxx 485; treasure, V 19; gem, A xi 240; precious jewel, AA iv 11, *rin chen*

Ratna-ketu, name of a Bodhisattva, in the Buddhafield of Akṣobhya, A xxvii 449, 451, *rin-po che'i tog*; Ad 231a, *rin-po-che tog-gi*

ratna-koṭi, jewel-cusp, P 201(55)=S(74), *rin chen mtha'*

ratna-kovida, conversant with precious things, Su ii 23a

ratna-gañja, store of treasure, Su ii 22a, *rin-po-che'i mdzod*

ratna-guṇa-saṃcaya, R xxxii 6, *yon-tan rin-chen sdud-pa*

Ratna-datta, name of a Bodhisattva, S 6

ratna-dvīpa, treasure island, R vii 7, xx 15–17, *rin-chen(-gyi) gliṅ*

ratna-pāramitā, precious perfection, P 245b, 294

ratna-bharitam, filled with precious things, R xxx 9, *rin-chen bkaṅ ste*

ratna-mata, made of precious stones, P 7; made of jewels, P 13–4

ratna-mudro, jewel-seal, P 198(2)=S, *rin-chen phyag-rgya* (S 483, 1267, 1412, 1415)

Ratnamudrāhasta, name of a Bodhisattva, P 5=S 7

ratna-rāśi, heap of treasure, A x 220, *rin-po-che'i phuṅ-po*

ratna-hetu, (source of jewels), A xi 235

ratna-arthika, one who desires jewels, A xi 235, *rin-po che don-du gñer-ba*

Ratnākara, name of a Bodhisattva, P 5; name of a Tathagata, P 12–4, =S 29sq.

ratna-ākara, source of wealth, A xiv 288, 289, *rin-po-che'i 'byuṅ-gnas*: jewel mine, AA i 19, *rin-chen 'byuṅ-gnas*

Ratnāvatī, name of a world system, P 12=S 29

ratha, chariot, A xi 242, *śiṅ rta*

ratha-gata, seated on a chariot, A xxx 506

rathyā: road, A xxi 383, Ad f. 216a, *sraṅ*

ramaṇīya, enjoyable, P 97, f. 211

ramate, enjoy oneself, A xxviii 471, *dga'-bar 'gyur ro*; xxx 486; delights in, A x 218, *dga' shiṅ*,= bhaktiṃ karoti H, P 37; have joy, A xviii 343

ramya-vana, delightful forest, R xii 5, *dga' tshal*

ravita, rash or noisy in his speech, P 211 (acc. to Mhvy.; P ed. cavita,

S ed. carita)

raśmi; *'od-zer*; ray, A xxix 477–8, xxx 492, 499; R v 9*, xxviii 7*; P 97, 199(13)=S(16)*, Sa 36a, Sv*

raśmīgate, the impact of the rays, R xxv 3, (*g*)*zer-yis zil non-pa'i*

raśmi-pramukto, the shedding of rays, P 199(13)=S(16)(p. 1416), *'od-zer rab-tu 'gyed-pa*

raśmi-mukhe, from the ray, P 7

rasa; *ro*; taste; AA viii 16*, Hr*

rasa-rasa-jñatā, he possesses a most excellent taste, P 533a; 533b, *ro bro-ba'i mchog go*

raha-pratyaya, Arhat and Pratyekabuddha, R xxiii 2, xxx 12, xxxi 2, *dgra-bcom* (*dan*) *ran-rgyal*

rahapratyayāna, vehicle of the Disciples and Patyekabuddhas, R xxi 5, xxix 9 (-yāni), 10, *dgra-bcom ran-rgyal theg*(*-par*)

rahitatā, lacking, P 199(25), sarva-saṅga-,=S?

rākṣasa, Rakshasa, A xvii 335

rāga, greed,—; R xxxi 11, Adhy. 3, 5, *'dod chags*; AA i 24, *chags*; dye, A iv 97; hues, Adhy. 15, *tshon*; greedy, R xxxi 11, *chags*

rāga-dharma-carita, preoccupied with matters of greed, R xviii 3, *'dod-chags chos-la spyod-pa*

rājan, king, A xiii 281, xvii 334, xxx 491; R xiii 2, *rgyal-po*

rāja-kṛtya, business concerning his kingly office, A xiii 281

Rāja-gṛha, name of a town, Hr, K, *rgyal-po'i khab*; Su i 2b

rāja-dhānī, capital, A xvii 335; xxviii 458, *pho bran 'khor*; P 305 a; royal city, A xi 240, *rgyal-po'i pho bran 'khor*; P 316b

rāja-putra, prince, A iii 75; son of a king, R xxiii 3, *rgyal-po'i bu-shig*

rāja-puruṣa, king, A iv 98

rāja-mantrin, king's councellor, A iii 75

rāja-mahāmātra, king's minister, A iii 75

rājā cakravartin, universal monarch, A xi 237, *'khor los sgyur-ba'ir gyal-po*; P 70=S 280; 94

rāja-anubhāva, royal might, A iv 98, *rgyal-po'i mthu*(*s*)

rājopagato, visit from the king, A xxx 491

rājya, kingship, Adhy. 5, *rgyal srid*

rājyā, kingdom, P 23, 28, 187, 263–4

rājya-rāṣṭra-, countryside (of his kingdom), R xiii 2, *yul 'khor*
rājya-sthitu, established as the ruler of a kingdom, R xxiii 3, *rgyal-srid gnas(nas)*
rātra, night, P 206
rātri, night, P 211
rātri-diva, day and night, R xxix 14, *ñin mtshan*
rātriṃ-divam, day and night, A xxii 402
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rātrau, by night, R xxii 11, *mtshan*
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-rāmaṇīyaka, loveliness of, Sa 29b
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rāṣṭra; *yul-'khor*; kingdom, A xvii 335, P 264; nation, A xi 240*; royal city, A xxviii 458*, R xxi 5*, P 305a
rāṣṭra-piṇḍa, alms(of the realm), A xxxi 514; R xxii 10, *yul-'khor bsod-sñoms*; Ad f. 220b, *yul-'khor-gyi bsod-sñoms*
rāṣṭraṃ piṇḍaṃ paribhoktukāmena, one who wants to consume alms, A xxii 403, amoghaṃ+, *yul-'khor-gyi bsod-sñoms . . . loṅs-spyod-par 'dod-pa*
rāhu-graha-mukto, released from the planet Rahu, R ix 1, *sgra-gcan gza' bral*
rikta, worthless, R xviii 6, P 272a, 527b, *gsog*; empty, Su vii 98b
rikta-muṣṭi, empty fist, Su vi 83a, *chaṅ-pa stoṅ-pa*
riktaka, worthless, A xviii 346, P–ND–172b; Su vi 83a, *gsog*; what has no durable subsistence, P 544a; nullities, Ad f. 231b
riktatā, nullity, Ad 221a, *gsog ñid*, P 308a
riktī-karoti, treat as worthless, A vii 174, *gsog-tu bgyid*
riñcati, part from, A viii 190, *'dor-bar 'gyur ro*; xxv 433, *'dor te*; Ad f. 226b, *gtoṅ*; spurns, A xi 236, *btaṅ-bar* (=P 317a), 239, 243
riñcitavyo, should get parted, R xxii 13, *dor bya*
ruc-i, pleasure, A x 210, *sred-pa*; a taste for (it), A xiv 287,=avagrahaḥ H; =P–ND–178a
ru-ta, sound(s), A xxx 490; S 1452, *sgra*; language, Ad f. 261a, *skad*; vocal sounds, A xxx 490–1; speech, P 224=S x 1470, *skad*; not trsl.

A ii 38

ruta-jñatā, knowledge of speech, AA i 68, *skad śes*

ruta-jñāna-kauśalya, skill in the cognition of sounds, P 213=S ix 1452, *sgra śes-par bya-ba-la mkhas-pa*

rud-ati, weeps, A xxx 484

rudhira, blood, A vii 182, *khrag*; xxx 497, 503; P 205=S 1430

ruṣṭa, angry, R xxiv 3, *khros-pa*

rūpa ; *gzugs*; form,—

-rūpa, concerns, AA i 35, *ṅo-bo*

rūpa-kāya, form-body, A xxxi 513

rūpakāya-pariniṣpatti, accomplishment of the form-body, V 20a, *gzugs-kyi sku yoṅs-su grub-pa*

rūpa-dhātu, world of form,—

rūpa-pariniṣpatti, one who has achieved an accomplished body, Ad f. 248b, *gzugs phun-sum tshogs-pa*

rūpa-rāga, greed for the world of form, P 79

rūpa-sampad, perfect form, P f. 228

rūpa-svabhāva-nirdeśa, Su iii 25b, *gzugs-kyi ṅo-bo-ñid bśad-pa*

rūpa-avacāra, of the realm of form, A xiii 282; belong to the sphere of form, A xvii 336

-rūpi, experiences, R xxix 2, *ñams-su myoṅ,*=anubhavati

rūpin, a material thing, A vi 157; S 93(P–), *gzugs yod-pa*; material, P 235; having form, S ix 1445 (P–); embodied, P 547a

rūpaṇa, to be easily broken, P 197=S 1410, rūpa, Tib: *'jig-pa*, Ad: rūpya-

rūpayati, molest, P 45=S 139, *thogs-par byed-pa*

rūpya, silver, P 67, 96

roga; *nad*; ill, R vii 4, *sdug bsṅal*; sickness, R xxxii 6*, Su i 9b; disease, P f. 201*, Su i 9a

roga-spṛṣṭa, sick, P 9

rocate, please, A xxx 499; P 182; appear good, P 263b; find pleasure in, Su ii 22b; please well, Su ii 23a

rocanā, willingness to find pleasure in, P 155, 176 (S=*mos-pa*), 181, P–ND–176a, 178b

rocayati, find pleasure in (the patient acceptance of), A xiii 283, (kṣān-

tiṃ+), *bzod ciṅ sred de*; H cy

rodha, obstruction, P 203(98), =S(136) *'gal-ba*; V-R.-s

roma(n), hair (on the body), R xxvii 2, *ba-spu*; S 1430; P 533a, *spu*; AA viii 14–5, 30, *spu*

roma-kūpa, hair-pore, P 7

roma-harṣa, hair-raising, Su vi 91a

roma-harṣaṇa, hair-raising terror, A xx 372

roma-harṣo bhavati, *spu ziṅ shes byed-par 'gyur-ba*: his hair stands on end, A xxiv 416*, makes his hair stand on end, Ad f. 223a*

roṣa, fury, A xix 362, *she-sdaṅ*

rohayati, cause to grow, R i 2, *skyed byed-pa*

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lakṣaṇa; *mtshan-ñid*; mark,—; A xii 272, R vi 8*, xxii 4*, P 105, 137; AA —*; V 5, 13d, 20b, 26–7

-lakṣaṇa, marked, A xvi 306, xxii 398–9

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lakṣaṇa-anuvyañjana, marks and minor characteristics, P 214=S x 1454, *mtshan daṅ dpe-byad bzaṅ-po*

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laghu; *myur-du*; nimbly, A xxiii 414, *la-gor*; Ad f. 222b*; swiftly, R vii 5*, xiv 1*, 6*, 8*.–like a cloud(?), R xxvii 5, *sprin bshin*, =meghu?

laghu-laghu, exceedingly light, A iii 91

laghu-utthānatā, alert, P 13

laghutā, lightness, P f. 243B

laghutva, lightness, AA iv 48, *yaṅ-ba ñid*

laṅg-a, limping, A xxv 426, *sha-bo*; lame, Ad 225a, *'theṅ-po*

latā, creeper, A ïi 41; creeping plant, S 1451 (P–), tṛṣṇā-, (*srid-pa'i*) *'khri śiṅ*

lapaka, chatterer, Su i 5a (one who boasts? E)

labdha, taken, A xxiv 418, *rñed-pa yin te*; taken hold of, Sa 219; obtained, A xix 361, xxx 491; gained, S ix 1450 (P–), *thob*; R vii 2, *rñed+thob*; xxii 2, *rñed-par gyur* (*te*); xxii 3, *rñed-nas*; kept, R xxxi 12, *thob*; seized upon, Su i 13b, *rñed-par*(*'gyur ro*), 16b, 17a

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labha, acquisition, R xxix 8, *thob*

labhati, gain, R iv 4, *brñes*; get to, A xxiv 418, *rñed ro*; seize on, R vii 3, ix 2, *dmigs*; get at, R xxv 1, *dmigs śiṅ*; xxvii 6, *dmigs 'gyur*

labhate, get, A x 230, *rñed* (*par 'gyur shiṅ*); R vii 2, *thob*; xxxii 1, 2, *thob-par 'gyur*; xxxii 3, *rñed-par 'gyur*; A xxiv 418, labhe=prāpnuyām H; gain, A i 8, iii 76; +derive, xi 233, *rñed*; *myoṅ ṅo*; xxviii 472, *rñed-par* (*mi*) *'gyur ro*; R i 6, 16, xxiv 2, (') *thob*; receive, A x 214, xxx 510; apprehend, R i 12, *dmigs-par 'gyur*; S ix 1450; get hold of, R x 4, *'thob-pa*

avatāraṃ labhate, gain entry, A—

labhi, gets, R iv 2, *thob-pa*, =labhate

labhyate, can(not) apprehend, R i 22, *dmigs-su* (*med*); is seized, AA i 48, *'thob 'gyur te*

lambate, hang down, P 11

layana; *gnas*; place of rest, A iii 57, xv 293–5, xxii 396*, xxviii 449; Ad f. 219a*, 231a*; AA iv 27*;- anavadya-rati-vastutayā H 208; room, A iii 88, bhikṣūṇāṃ sthāna-vāsam H

lalāṭa, forehead, AA viii 31, *dpral-ba*

lalla: quivering, A xxv 427, *rna-ba mi gsal-ba*(*r*) (or: kalla?), =gurulakāram uccārya-abhidhānād H

lava, second, A xxviii 464a, *thaṅ-*(*cig*); instant, A xxx 501; minute, P 8; inkling, Ad f. 235a, *thaṅ-cig*

lavaṇa-rasa, salty taste, Sa 36a

lasikā, fluid of the joints, P 205=S ix 1431

lābha, gain, A vii 181, xiv 289, xvii 327, xx 372, xxix 480, xxx 481; P 6; Sv, *rñed-pa*; acquisition, P 61

lābha-kāma, want gain, R xi 6, xvii 4, *rñed-pa 'dod*

lābha-satkāra, gain and honour, A xxiv 419, *rñed-pa daṅ bkur-sti(s)*

lābha-satkāra-guruka, one who attaches weight to gain and honour, Su i 4b

lābha-satkāra-ślok'āsvāda, relishing gain, honour and fame, A xi 242, *rñed-pa daṅ bkur-sti daṅ tshigs-su bcad-pa dag-gi ro myaṅ-bas*

lābhā me durlabdhā na sulabdhā, it is indeed a loss to me, and not a gain, A xxiv 421, *rñed-pa ṅan-pa rñed-pa yin no, ṅan-pa rñed de legs-par ma rñed do*

lābhā me parama-sulabdhāḥ, A xxx 497, I have exceedingly easily got what I desired; xxxi 517

lābhās teṣāṃ sattvānāṃ sulabdhāḥ, it is a gain for those beings, a great gain, A xxv 434, *rñed-pa legs-par rñed-pa yin*

(**asmākaṃ durlabhā lābhā,** it is hard on us that, A xxx 496)

(**sulabdhā bata lābhāḥ,** it is indeed a great gain, A ix 201)

lābhin, recipient, A xix 357, xxxi 519, P 63, 65, 69–71, 81, 93–4, 97, 255b; Sa 25a; one who gains, A vi 155, xxi 393; one who obtains, A v 125; one who receives, A xxx 509; shall have, A xix 363 (+bhaviṣyati); one who has gained, R xxix 2, *thob*

lābhena lābha-cikīrṣuka, one keen on making a profit, Su i 5a

lāsya, musical show, A xi 241, *'jo sgeg*

likhatā writing (=what they write, or, those who write?), A xi 233, *yi-ger 'dri-ba dag*

likhati, write, A xi 232, *yi-ger 'dri-ba(r 'gyur)*; *'dri shiṅ*; xi 250, *yi-ger 'drir (mi)'jug-pa*; S ix 1452 (P–), *klag-par bya-ba*; V 15a; Sv, *klog-pa*; copy (out), A x 220–4, *bris te*; xxiii 410, *yi-ger 'dri-bar 'gyur-ba*; xxx 489; R iii 4, *bris*; v 3, *yig bris te*; xi 2, *yig 'bri*; Sa 31a

likhanā, writing, A v 104; Adhy. 9, *yi-ger 'dri-ba*

likhitā, writing, A xxiv 418, *bris-pa(s)*

likhyate, is written about, S ix 1452 (P–), *bri-ba*

Licchavi, name of a people, A iii 78

liṅga; *rtags*; characteristic, A xvii 323sq., xviii ch., 341; R xvii 1*, 7*; P 182, 256, 291a; AA—*; token, S iv 552; AA—*; Sa 30a

lipy-akṣara, (written letter), A xi 240, *yi-ge 'bru(r)*

lipyate, be sullied, Adhy. 15 *gos-pa*; be stained, P 37 (Change!); be polluted, P 515, *gos-par 'gyur ro*, 517, 518

līna, slack, A xii 259, *gnas-pa*; (unable to) slouch (on any resting place) A xii 259, anālaya-, *gshi med-pa-la gnas-pa*, =abhiniviṣṭa H; cowed, Su vi 91a; sluggishness, P 4

līna-citto, cowed in thought, R i 20, *shum-pa'i sems*

līyati, get cowed, R i 8, *shum-pa*

lujyate; *'jig-pa*; crumble, A xii 256*, P 328a*

lubdha, covetous, R xxix 7, *chags-pa(r)*; Su vii 110b

lekhatā, lines of the hand, AA viii 27, *phyag-ris*

lekhana, dictating, Adhy. 9, *yi-ger 'drir 'jug-pa*

lekhayati, dictate, A xi 248; 250, *yi-ger 'dri*

lena, place of rest, R xv 4, *gnas*,=layanam A

lepa, pollution, AA iii 12, *chags-pa*

loka, world,—; AA *'jig-rten*, or, *sems-can*

loka-dhātu; *'jig-rten-gyi khams*; world system,—; V 8, 13c, 18b, 19, 30a, b, 32

lokadhātu-sandarśana, display of world systems, P 514

loka-nātha, saviour of the world, R ii 5, iii 5, vi 2, xii 2, xvii 1, *'jig-rten mgon-po*

loka-pāla, world guardian, A ii 33, xxiii 414

loka-vidu, world-knower Sv, Tib.-; knower of the world, R xxx 9, xxxi 15, *'jig-rten mkhyen-pa*

loka-vidusya, for the sake of knowing the world(?), R v 6, *mkhas-pa śes phyir 'jig-rten(?)*

loka-vyavahāra, worldly conventional expression, P 261–2; worldly convention, Ad f. 253a, *'jig-rten-gyi tha-sñad*

lokavyavahāram upādāya, in reference to the conventional expressions current in the world, A xix 358, *'jig-rten-gyi tha-sñad-la brten-nas*

loka-vyavahāra-saṃketam upādāya, on account of agreed symbols and worldly convention, Ad f. 244a, *'jig-rten-gyi tha-sñad daṅ, brda' tsam-gyi phyir*

loka-sanniveśa, this our position in the world, Su i 17b; fabrication of the world, Ad f. 243b, *'jig-rten gnas-pa*; stay in the world, Sa 235;

loke sanniveśa, sojourn in the world, Sa 235

loka-anukampāyai, out of pity for the world, Su i 3b

loka-artha-kāra, promoter of the world's weal, A xi 236, *'jig-rten-gyi don byed-pa*

loke, worldly, P 204=S ix 1427, *'jig-rten-gyi*

lokottara; *'jig-rten las 'das-pa*; supramundane, S 93*(P–), P 263, AA i 40*, Su i 7b*, 8a*, 18a*

lobha, cupidity, P 138; covetousness, Su vii 110b

lolla, tremulous, A xxv 427, *dig-pa*; Su iv 59a

loṣṭa, clod (of earth), A iii 55, P 188, P–T 316; 512, Ad f. 242b, *boṅ-ba*; Ad f. 243b

loṣṭa-daṇḍa-śastra-prahāra, blows with clods, sticks or swords, P 512, 519

lohita; *dmar-po*; red, A xxviii 457*, P 235, Ad f. 233a*

lohitodaka, blood, A xxxi 523

laukika; *'jig-rten-pa*; worldly, A xvii 327, S 93*(P–); P 55=S 254, 95, 240, 263, AA i 4*

laukikya P 266(S–)

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vaṃśa, lineage, R xxxii 5, P 534b, *rgyud*; Ad 225a, *gduṅ*; Su ii 23b

vaṃśasya-anupacchedāya, so that the lineage should not be interrupted, A xxiii 413, *gduṅ mi gcad-par bya-ba'i phyir*; to ensure the non-interruption of the lineage, A xxv 426, *gduṅ rgyud mi chad-par bya-ba-la*; for the non-interruption of the lineage, Ad 222b, *gduṅ rgyun mi chad-par byed-par*

vaktavya, should be called, P 225=S x 1472, *brjod do ces bya*

vakti, speak, tell, A xxi 386–7; not trsl. vii 181

vacana, (the Buddha's) word, A vii 179, buddha–; language, Ad f. 253a, (*brjod-par* (*zad-kyi*)=jalpyate?); speaking, R xxx 8, *tshig*; speech, P 214=S x 1455, *tshig*; Su I 6b; utterance, A xxx 500; voice, P 534b, *tshig*

vacana-samartha, able to express himself, A xx 371, *smra nus-pa*(*r*)

vacanīya, can be expressed, S iv 550, Sa 222, Su i 6b, 7b; should have spoken, Sa 237; one should say, P 263a, Sa 35b, 38b

iti syād vacanīyaḥ, A vi 151,=vaktavyo bhaved H

vacas, face, AA viii 27, *shal*

vajra; *rdo-rje*; thunderbolt, AA i 19*, Su i 9b, Adhy. 6*

vajra-garbha, (to be) a Thunderbolt in embryo, Adhy. 12, *rdo-rje'i sñiṅ-po can*; Thunderbolt-Womb, Adhy. 12, *rdo-rje'i sñiṅ-po(s)*

vajra-dṛḍhatā, firmness of the thunderbolt, Adhy. 2, *rdo-rje sra-ba ñid*

Vajra-pāṇi, (Thunderbolt-bearer), A xvii 333, mahāyakṣo; Adhy. 1, *lag-na rdo-rje*

vajra-maṇḍalo, Diamond-Circle, P 200 (41)=S 1417

Vajra-mati, name of a Bodhisattva, P 5

vajra-maya, adamantine, P 33=S 113; made of diamond, P f. 205

Vajra-muṣṭi, name of a Bodhisattva, Adhy. 1, *rdo-rje khu-tshur*

vajra-sattva, thunderbolt-being, Adhy. 6, *rdo-rje rdo-rje'i* (?)

vajra-samatā, adamantine sameness, Adhy. 2, *rdo-rje mñam-pa ñid*

vajra-samatva, self-identity of thunderbolt, ???, *rdo-rje mñam-pa*

vajratā, thunderboltness, Adhy. 10, *rdo-rje ñid-pa*

vajropama, adamantine, A xxx 491 (samādhi), xxxi 525 (dharma); P 169 (cittotpāda), *rdo-rje lta-bu,* S 305 (P–), (samādhi), P 233 (jñāna), 515 (samādhi); Su ii 24a (parṣad); like a thunderbolt, P 199(10)=S(11), *rdo-rje*; P 201(51)=S(70) *rdo-rje lta-bu*

vajropamacitta, adamantine thought, P 169=S vii 1263, *rdo-rje lta-bu'i sems*

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vañcayati, pass over, Su ii 22a, b, *slu-bar* (lit: cheat out of, deceive)

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vad-ati, say, speak, teach: A i 22, vi 151, vii 170, xii 274, xiv 291, xvi 306, 321, xxi 391, xxiv 421; R xxi 2, *smras te*; xxx 4, *smra-ba*; P 13, 74, 83, 111

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vadhya-gata, on the way to their slaughter, A xxii 402, *bsad-par bya-bar 'gyur-ba*; Ad 220a, *bsad-pa(r?) gyur-pa*

vana, wood, A x 217, *nags tshal*; xvii 335; P 304b; thicket, P 39; forest, AA i 53, *nags*

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vana-sampada, woods, R x 3, *nags-tshal phun-sum tshogs*; groves, A x 215, *tshal phun-sum tshogs-pa*

vanas-pati; *nags tshal*; tree, R i 2*; A xxxi 516; forests, R x 5*; xii 5, *tshal-ba*; forest tree, R xxviii 3*; S 82(P-)

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vand-ati, salutes respectfully, A iii 57-8, namaskaraṇāt H, 85, añjalīkaraṇād H, xxx 504, P-ND-187b; revere, Sa 194-5

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varjayati, avoid, P 582, *spaṅs-nas*

varjayi, avoid, R xxxii 2, *spoṅ*

varjita, avoided, R xvii 2, 7, *(rnam-par)spaṅs*; without, AA iii 12, *spaṅs-pa*; having relinquished, Ad f. 253b, *rnam-par spaṅs te*

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varṇa-vādin, one who has praised, A xxi 391, *bsṅags-pa gsuṅ(-gis)*; incite, A xvi 322, tad-, *de'i bsṅags-pa brjod-pa*; praise, A xvii 335, *brjod-pa smra-ba*

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varṇika, coloured, A xxx 489

varṇopeta, endowed with colour, A xxx 488

vartana, turning, A ix 203

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vartate, proceeds, A vi 164, xvii 324-5; R vi 5(-ti), *'byuṅ 'gyur shiṅ*; S, *gnas-pa*; P 194; AA iv 38, *gnas*

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vartitva, having turned, R xxxii 4, *bskor byas-nas*

vartman; *lam*; path, AA i 15*, iv 56*; track, AA ii 5*, v 19*

vardhate, increase (in), A viii 196; R xxviii 4, 6, *'phel-ba*; P 75; grow, R xxxi 18, *'phel 'gyur te*, Sa 202; is increased, P 46=S 140, *'phel-ba*

Vardhamānamati, name of a Bodhisattva, P 5

vardhayati, increase, A iii 53, v 125, 134; xxi 385, *'phel-bar byed-par 'gyur*; strengthen, A xxvii 449, *bskyed-par byed de*; *skyed do*

varṣa, rain, A vi 158, xxxi 517; shower(s), Ad f. 233b, *char dag*; Su ii 21b; year, R xiv 9, xxi 6, xxii 8, *lo*; P 86

varṣa-dhāra, cloud, Su ii 21b, 22a

varṣa-sahasram, one thousand years, Ad f. 233a, *lo stoṅ-du (mtshuṅs-par)*

varṣati, rain down on, Sv, *char yaṅ phab bo*; (send) rain, AA viii 10, *char phab*

valg-u, sweet, A xxx 486

vaśa, sway, Su ii 21a

vaśaṃ gacchati, come under the sway of, A iii 54, *dbaṅ-du 'gro-ba*

vaśa-ga, under the sway of, Su vii 95b

vaśa-gata, come under the sway of, A viii 186, Su vi 92b
vaśatā, subjection, R xxix 11, *dbaṅ(-gis)*
vaśayati, can, A xviii 343, *dbaṅ (med),* =labhate or paśyati H
vaśavarttitā, sovereignty, P 299, 502
vaśavartī, a class of gods, Ad f. 222b
vaśi-pāramitā, the highest control over, P 13, sarvasamādhi-
vaśika, devoid of, A xii 265, ārambaṇa-; void, R xviii 6, xxxi 10, *ya ma brla(r)*; P-ND-172b, P 272a; Su vi 69a, 83a, *ya ma brla(r)*, Ad f. 231b, *ya ma brla*
vaśikatā, voidness, P 308a, 469a; Ad f. 221a, 249a, *ya ma brla ñid*
vaśitā; *dbaṅ-ba*; sovereignty, A xxvii 451*, Ad f. 246b*, P 532b, 534a*, AA viii 4*
vaśin, master of, A xxiii 413, dhyāna-
vaśī-karaṇa, which are the work of, A xvii 334, *dbaṅ-du bya-ba*
vaśī-bhūta, fully controlled, A i 3; xxviii 465, Ad f. 235, *dbaṅ-du gyur-pa*
vaśena, through the influence of, A xxv 427, P 62-3; come under the sway of, A xvii 336-7; through, A xi 250; by means of, P 182; on account of, A xvii 332, P 179, 195
vaśena vartayati, has power with (trsl. 'over'), P 84
vasati, (to dwell), S x 1461, *gnas-par bya-ba*
vasanta, spring, A x 217, *dpyid-ka'i dus*
vasā, lymph, P 205=S 1430
vastu; *dṅos-po*; entity, A ix 200, P 541a, AA—*, iv 1, *gshi*; thing, A i 7, P 194, 265, AA viii 19*; objective entity, AA i 34, *gshi*; v 14*; property, R xvii 5*, xxxi 10*; possession, P 437; entity, and, cause: S x 1463*, 1465*, 1466* (P-), 1466*, 1467*; objectively existing entity, Su vii 98b; objective basis, P 533b; see: puṇyakriyā-v.
vastu-dṛṣṭika, one who has an entity in view, Sa 35b
vastu-niśraya, basis or support, R xxxi 14, *dṅos-la gnas-pa(r)*
vastu-patita, fallen among things, V 14g, *dṅos-por lhuṅ-ba*
vastu-pratiṣṭhita, supported by a thing, V 4, *dṅos-po-la gnas-pa*
vastu-prema, affection for property, R xxxi 18, *dṅos-po 'phaṅs*
vastu-mamatā, sense of ownership about property, R xxxi 11, *dṅos-la bdag-gir 'dzin-pa(s)*
vastra, cloth, A iv 97, xxx 488; raiment, A xxx 507; dresses, A xvii

335; P 23, 28, 95, 185, 263–4; garment(s), P 187, Su ii 22b; not trsl. A xvii 324

vahati, harbours, A xxiv 421; transports, R xiv 5, *skyed*

vahni, fire, R iii 1, *me*

vāk-karman, deed of speech, Su i 15a; speech-action, P 203 (110)=S (159), Tib: *yid-kyi las*

vāk-kali-vidhvaṃsano, removing the misery of speech, P 203 (110); S (159), *yid-kyi skyon yaṅ-dag-par sel-ba*

vāk-patha-ghoṣa, the sound of the paths of speech, P 212=S 1451, *ṅag-gi lam daṅ sgra*

vāk-patha-prajñapti, concept by way of the paths of speech, Ad f. 253a, *tshig-gi lam-gyis gdags(-su)*

vāk-pariśuddhi, perfect purity of speech, A xvii 326

vāg bhāṣitā, saying has been taught, V 6; uttered the vow, A x 227, =praṇidhāna-vacanam uccāritam H; said, A x 228, xxvi 438

vāg-mātreṇa, merely by way of speech, Su i 15a

vāg-vastu, merely a nominal entity, A ix 200, *ṅag-gi dṅos-po*

vākya, speech, AA i 50, *tshig*

vāc, word(s), A xvii 329, P 66=S 275; S 1453, *tshig*; Sa 221; Su i 7a, 14a; teachings, A vii 181, *tshig*; speech, Sa 221, Su i 12a, 15b; Adhy. 12, *ṅag*

vācanā, reciting, A v 104

vācayati, preach, A xi 244, *klog-tu gshug-par*; P 31=S 100; Sa 31a; recite, A i 6, iii 54, ix 201, xi 240, xxii 398; S 1452, *klog-pa*; Sv, Tib.—; —: H 42: samādānena pustaka-vacanād; H 194: pustaka-paṭhanād

vācaṃ bhāṣate, speak, A xxvi 434, vi 158, xxx 485, xxxi 517; say, A xvii 323; xxiv 421, *tshig dag-tu smra-ba*; xxviii 457; teach, A vii 179, xix 360; pronounce the word, A ii 47; utter the remark, A vi 138; assert, A vii 181

vācyate, is recited, S 1452 (P–), *klag-pa bya-ba*

vāṇija, merchant, R vii 7, xiv 7, xx 17, *tshoṅ-pa*

vā-ta, wind, A xxx 488

vāta-maṇḍalī, whirl-wind, P 27=S 82, vāta-maṇḍalīyakā, and, vātamaṇḍalākāyā(?)

vāta-saṃvartanyāṃ varttamānāyām, when it (the wind) proceeds, P 27 (S–)

vāta-ātapa-parīta, dried up by the wind and sunshine, P 207

vādāni, (instrumental) music, A xxx 507–8

vādin, preacher, A xvii 335, xxvii 454; cf. V 15b; theoretician, AA v 42, *smra-ba*

vādi-candra, moon of the doctrine, R xi 4, xv 4, *smra-ba'i zla-ba*

vādi-śreṣṭha, the supreme teacher, R v 4, *smra mchog*

vādya, musical instrument, A iii 68, vi 158, P 568, Sa 41b; music, A xi 241, *sil sñan*

vādya-prakṛtīr, (musical instruments?), A xxx 501

vāntī-karoti, vomit up, A xxi 390, *byaṅ-bar byed-par 'gyur*

vāpayati, plant, Ad f. 254a, *bskyed-pa*

vāmahasta, left hand, Ad f. (243A), *lag-pa gYon-pa*

vāmena, to the left, A xxx 481

vāyu, wind, A xxix 477, 479;— R xx 13, *lus,* =kāyur?

vāyu-dhātu, wind element, K, *rluṅ-gi khams*

vārayati, check, A xx 374

vārayāmi, I restrain from, Ad f. 251a, (*de-las*) *bzlog-gi*

vāri, water, A xxx 486, 488; R xiv 5, xxix 5, *chu*(*-yi*)

vārṣika, of the rainy season, Su vii 106a

vāla, hair, P 28=S 82, *skra ñag-ma*

vālāgrakoṭi, the fine point of the tip of a hair, P 27=S 81; Ad f. 227b, *skra'i rtse-mo*; P 584b

vāsa; *gnas-pa*; (R xxiv 6; cf. apayāti); P 263–4; dwelling, P 215=S x 1455*, P 220=S x 1462*; residing (making a home in), Adhy. 15*; houses, P 187; (not trsl.) P 34 (S–) cīrṇa-brahmacaryā-vāsaḥ

vāsanā; *bag-chags*; residue, A vii 171; P 21=S 67*, P 223=S x 1469*, S 1473*, AA viii 5*

vāsanā-samudghāta, uprooting of the residues, P 532b

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vāsitavāsana, filled with the fragrance of the propensities (acquired in previous lives), Su vi 89a

vāstavya, citizen, A xxx 488

vāhin, flowing along, A xxx 486

vi-karoti, unmake, P 191

vi-kariṇī, she disperses, A vii 190, *bral-bar bgyid-pa*

vi-kala, deficient, R xvi 5, xxiv 4, *bral-ba*; xxv 2, *ñams*; Ad–ND–199b; Su vi 89b

vikalatva, wanting, A xvi 310, upāyakauśalya-, (lit. deficiency in)

vikala-aṅga, deficient in limbs, A xxv 427, *yan-lag ma tshaṅ-ba*

vikalendriya, deficient in faculties, A xvii 333, xxiv 427; Ad f. 225a, *dbaṅ-po ma tshaṅ-ba*

vi-kalpa, (false) discrimination, A ix 206, xv 295, xviii 346, xix 358, xxvi 442; P 144, 284–5; R xxvi 6, *rnam-par rtog*; Ad f. 221b, 242a, *rnam-par rtog-pa*; P 580–1, (*rnam-par*) *rtog-pa*; AA—, *rnam-par rtogs-pa*; Sa 206; Su i 15a, b, 17b; Su vi 65b, *rnam-par rtog-pa*; no-construction, Su vi 65b, *mi rtog-pa*

vikalpam āpadyate, make a (the) discrimination, Sa 210, Su i 8b

vikalpa-samutthita, arisen from discrimination, Ad f. 229b, *rnam-par rtog-pa las byuṅ-ba*

vikalpate, discriminate, A vi 139, 151, P 263a

vikalpanatā S x 1469=P 223, kalpanā, *rnam-par rtog-pa* (*med-pa*)

vikalpanā, discrimination, Su vi 86b, *mi rtog-pa*

vikalpayati, discriminates, A xvii 323, P 105, 145, Sa 43a; think it over, A xix 357; thinks to himself, P 526, *rnam-par rtog*; make a false discrimination, Su vi 65b, *log-par rtog-pa*

vikalpya, having discriminated, Su i 17b

vi-kāra, alteration, P 201 (65)=S (89), *'gyur-ba*

(ṣaḍ-)vikāram, in (six) ways, A xvi 309

vikāriṣya(?), something to be undone, Sa 33a, *'jig-par bgyid-pa*

vi-kiraṇa, casting off, P 197 (cy); dispersing, P 201 (60)=S (82) *rnam-par 'thor-ba*; P 202 (81), vimati-, =S (109) *rnam-par sel-ba*

vikirati, disperses, P 27=S 82*; P 201 (60)=S (82)*, vikirayati

vi-kurvati, works miracles, P 514

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vikṛta-aṅga, with abnormal limbs, A xxv 427, *yan-lag mi sdug-pa*

vi-kopana, disturbance, AA v 31, *rnam-par 'khrugs-pa*

vikopayati, do harm, A xxiv 422, *'khrug-par bya-ba*; disturb, P 475a; Ad f. 252a, *rnam-par dkrugs-pa*(*r mi bya ste*); upset, P 508; 537b, *'khrug-par byed*; 556

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vikopita, upset, P 545a

vi-krāmayati S 110 (P–), *rnam-par mnan-par bya*

vikrānta, walks with the stride of, AA viii 22, *stabs gśegs*

vikrīḍatā, playing, S x 1469 (=P 223, vikrīḍanā), *rnam-par brtse-ba*

vi-krīḍati, sports with, A xxv 432; Ad f. 226b, *rnam-par brtse-ba*; plays with, P 63, 70=S 280; P 198 (3)=S (3), *rnam-par rtse-ba*; P 223=S x 1469, *rnam-par brtse-ba*

vikrīḍanatā, playing, S x 1458 (=P 217, vikrīḍanam), *rnam-par brtse-ba*

vikrīḍita, sport, A xxv 432, Sa 41a; Ad f. 226b, *rnam-par rol-pa*

vi-krīṇīte, sell, A xxx 495; Su ii 23a, *'tshoṅ-la*

vi-klambhayati S 110 (P–), *rnam-par bsgyiṅ-bar 'gyur*

vi-kṣipati, disperse, A vii 175, *gYeṅs-par* (*mi*) *bgyid*

vikṣipta, disturbed, A xii 257, xvii 333; P 85; distracted, A xi 232, cakṣuṣo, (*mig*) *gYeṅ shiṅ*; P 9, 18 (S–), 20 (S–), 438; scattered, P 207; not trsl. A vii 180, *bor te*

vikṣipta-citta, with thoughts disturbed, A xi 232, *sems rnam-par gYeṅ-bas,* P 316a; one who has distracted thoughts, Ad f. 244a, *sems rnam-par gYoṅ-ba*(*r mi byed de*); disturbed in his thought, Ad f. 247b, *sems rnam-par gYoṅ-ba*

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vikṣiptaka, a scattered corpse, P 20=S 59, *rnam-par 'thor-ba*; S 1258, 1431; mangled, P 206

vikṣipyate, be disturbed, A xi 232, *yid gYeṅs-pa 'gyur te*

vikṣepa; *'khrug-pa*; confusion, A xi 240–1, citta-, xxv 430; distraction, P 216=S x 1456*; P 73; S 1253*; Ad f. 223a, 226a, *rnam-par gYeṅ-ba*; P 299; Su iv 41b, *rnam-par gYoṅ-ba*; perplexed, V 16b, citta-vikṣepaṃ gaccheyuḥ=*sems 'khrugs-par 'gyur ro*; (mental) disturbance, P 189, 216; distraughtness, S 96*=P 29, vikṣipta; S 266=P 60, vikṣipta; P 203 (105)=S (146)*; wave (their garments), A ix 203, caila-vikṣepam akārṣuḥ=*gos dag 'thor shiṅ*

vi-kṣobhaṇa, all-shaking, P 27=S 82

vikhādi(ta)ka; *rnam-par zos-pa*; a corpse being devoured, P 20=S 59 vikhādita*; mangled, P 165=S 1258* (Alter!); eaten by worms, P 206 =S 1431

vi-gacchati, depart, A iv 97, xii 263

vigata, free from, A xxvii 450, xxix 476, 479 (phrase), xxx 491; R i 14, x 10, xv 5, 6, xvi 3, xvii 2, 6, xix 4, xxi 8, xxiii 1, xxix 10, *bral*; viii 2, xvii 7, *med*; Su i 11b; v 62a, vi 66b, *daṅ bral-ba*; departed, A vi 140, 142, 149, 150; freed, Sa 28a, b, Su i 13a, 18a

vigata-mala, unstained, A xiii 280, xvi 310; P 34=S 113, *dri-ma daṅ bral-naṣ*; Sa 240

vigata-rāga, greedless, P 85

vigata-roga, healed, P 9

vigatatva, has departed, P 212=S 1451, *daṅ bral-ba*; *med-pa*

vigatāśrumarīcimālā, free from clouds, and one blaze of rays, R xxiii 1, *sprin daṅ bral-ba'i 'od-zer dra-ba can*

vigama, departure, A xxix 479; R ii 11, Su vi 66b, *bral-ba*; P 506, smṛti-, Su i 11a, b; depart(ing), A xii 261, xviii 341; has disappeared, P 252

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vi-gṛhṇīte, quarrel with, A iii 51, 77; xxiv 420, *'gyed-par byed*

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vigraha-vivāda-śīlaḥ, na+, his character is neither quarrelsome nor disputatious, A xvii 334, *rtsod-pa daṅ rgol-bar smra-ba'i ṅaṅ tshul-can-du*

vi-ghāta, oppose, AA v 32, *rnam 'joms-pa*

vighātam āpadyate, fails, P 201 (52)=S (71), *ñams-su mi bde-ba med-la*

vi-cakṣuḥ-karaṇa, to blind, A iii 78, *mig-gis mi rtsol-bar bya-ba'i phyir*, =vighna-karaṇa H

vi-carati, pass through, A xxv 426, Tib: *dbye'o*; explain, A xxx 511; wander about, R viii 3, *rnam-par rgyu*; Su vii 100a; wanders, Su i 15b; behave, R xxix 11, *rnam-par spyod*; undo, Su vi 67a, *rnam-par spyod ciṅ*; course apart from, Su vi 73a, *rnam-par spyod*

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vi-calati, waver, Ad, S (71), *rnam-par gYo,* =P 201 (52), varṇayati

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vicāra-mātra, with only discursive thoughts, P 20=S 63, *rnam-par dpyod-pa tsam-gyi*

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vi-cikitsati, doubts, A x 212, *the-tshom 'tshal-bar (mi) 'gyur*; xvii 323, 326, 336, 339; P 508; Ad f. 231b, *the-tshom mi za-la*

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vicunuyāt, reflects, Ad f. 227a, *sems bskyed-par bgyid-pa*; V. R. vicinuyāt

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vi-jānana, being aware, P 197=S 1410, *rnam-par rig-pa.*

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vijñāpanīya, something one should be instructed about, Su i 13a, *rnam-par śes-pa bya-ba yin*

vijñāpayati, instructs, P 23 (S-); S 75 (P-); P 253b; Sa 225; Su i 13a, *śes-par byed*; to intimate, Sa 221, 233; be used for communication, Ad f. 261a, Ti-

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vivikta-, detachment, S 1411(P–), *dben-pa*; detached, P 210

vivikta-kārika, which brings about detachment, Sa 33a, *dben-par bgyid-pa*

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vivicyate, become isolated, A xxv 425, *dben-par 'gyur-ba*

vi-vidha, manifold, A xxi 391; R iv 6, xi 2, 8, *rnam-pa du-ma*; xx 6, xxi 1, xxvi 5, 6, (*rnam-pa*)*sna-tshogs*

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vividha-dharma-, a variety of dharmas, R ii 8, *chos-rnams sna-tshogs*

vi-vṛta, uncovered, Su vi 76a *sgrib-pa med-pa*; vii 100b

vivṛṇoti, uncover, A iii 62, *rnam-par 'grel-ba*; P 295; make clear, Su vii 107a; comment upon, P–T 329

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vi-veka; *dben-pa*; detachment, A xxi 393; R xvii 4*, xxi 5*, 8*; P 179, 207; separation, AA iv 29*; fact that are isolated, AA iii 5*. -H to A ix 205: śūnya-ākāra-guṇa-āvāhakatvena vivekaḥ; H to A xii 276: 'iti loko vivikta' iti loka-nirodha-jñānam

viveka-guṇa, quality of detachment, A xxi 391

viveka-padāni, discouraging remarks, A xvii 330–1, *'bral-bar byed-pa'i tshig-rnams*

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vivecanatā, critical examination, A xvii 332, *'bral-bar byed-pa*

vivecayati, estrange, A vii 179, xvii 338; xxiv 418, *'bral-bar byed de*; dissuade, A vii 179, 181; xi 249, *'bral-bar byed de* (=P 324b); P 158 (Ad: vivekayati), 159, 275, 524b; 527b, *daṅ bral-bar byed-pa* -PvA=paribāheti

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vi-śiṣṭa, distinguished, A ii 34, 40, iii 93, xxx 504; P 93; AA iv 23, *khyad shugs*; Sa 217; more distinguished, R v 3, *'khod-par 'phags*; P 68=S 276, viśiṣṭatara

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vi-śuddha, purified, A xiii 280, xvi 310, P 84; pure, R xxix 11, *rnam dag-pa*, P 87

viśuddha-guṇa-khyāpayitāraḥ, they proclaim the virtues of pure conduct, P 535a, *tshul rnam-par dag-pa'i yon-tan ston-pa*

viśuddhaka, pure, AA iii 12, *rnam dag*

viśuddhatā, purity, AA iv 48, *rnam-par dag ñid*

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viśuddhi; *rnam-par dag-pa*; purity, A—, e.g. xii 276; S x 1472*(P–); P 146, def.,=S v 842, viśuddhitā, P 149; AA—*; Adhy. 15*

viśuddhitā, state of purity, Adhy. 4, *rnam-par dag-pa*

viśudhyate, is purified, P 34=S 113, *rnam-par dag-par bya*

vi-śeṣa, distinction, A xi 243, xviii 347; Ad f. 244a, *bye-brag*; AA iv 13, *khyad-par(can)*; difference, R xvi 1, 2, *bye-brag*; P 40; S 252(P–); Ad f. 251b, 252b, *bye-brag*; distinctive, AA ii 21, iv 23, 26, *khyad-par (can)*; (distinctive) goal, P 583, *bye-brag*

-viśeṣa, extraordinary, A xx 375; excellence of, A xxx 498

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viśeṣa-grahaṇa, makes a distinction, A xi 237, *bye-brag śes-par*

viśeṣa-bhāgīya S 93 (P–), *khyad-par-gyi tshul-can*

Viśeṣa-mati, name of a Bodhisattva, P 5

viśeṣatā, difference, R iv 6, *bye brag*

vi-śodhana, purifying, Adhy. 15, *sbyaṅ*

viśodhayati, purifies, A iii 91, xxii 403; P 72=S 274; S 71(P–); cleanse, A v 105, xxii 404; clean away, Sv; removes, P 201 (69)=S (95), *rnam-par sel-ba*

viśvasiti, rely on, Sa 24b, *yid (mi) rton na*

viśvasta, confidently, Su ii 21a, *yid brtan-nas*

viśvāsa, confidence, Su iv 59b, *yid brtan-pa*

viśvāsaṃ gacchati, rest on his laurels, Su iv 59a, *yid rton-par 'gyur-ba*
viṣa, poison, A iii 52, 75; R iii 1, vi 7, xxii 6, *dug*; P 263b
viṣama, uneven, A xvi 322 (citta-); P 235 (not tr.), 261b; not the same, P 240; unequal, Sa 27a, Su ii 20a; at variance, V 23, *mi mñam-pa daṅ mñam-pa*; unlawful, Su vii 110b; difficulty, P 535a
viṣama-rāga-rakta, feel greed for what is unrightful, Su vii 106a
viṣamatā, unequality, Su iii 36b, *mi mñam-pa*; unevenness, Su iv 45a, *mi mñam-pa*
viṣama-aparihāreṇa (kālaṃ kariṣyanti), die an untimely death, A iii 49, 75; die a violent death, A ix 201
viṣaya, range, A vi 150; AA v 27, ix 2, *yul (can)*; Sù iv 52b; domain, Sa 199 (buddha-), 234-5; sphere, A xxv 432, xxx 491, 496, P 202 (72)=S (98), *yul las*, Sa 35a; province, A xxx 500 (+viṣayitva); realm, A xi 245, xxv 426; R xvii 4, *yul (las)*; sense-objects, R xv 8, *yul rnams*; Ad f. 243b; objective range, AA iv 62, v 5, 32, *yul (can)*; objective sphere, Su i 4a, 7a, b, 12b; object, AA ii 1, *yul (can)*; apartments, R xxix 4, *yul*
viṣaya-varttitā, dominion, P 501
viṣayātu, in his own home, R xiii 2, *raṅ-gi yul-nas('du-ba)*
viṣayatva, poisonousness, A vi 152 (a pun, =viṣa-yata)
viṣāda, (dejection), S x 1457, 1467, *shum-pa,*=P 216, 222, vivāda
viṣādam āpadyate, despond, A i 5; become depressed, A x 209, *bag khums-par(mi) 'gyur*; 226; xxvii 446, *bag tsha-ba daṅ (mi) ldan*
viṣīdati, despair, A i 5; be(come) cast down, A x 209, *bag tsha-bar (mi) 'gyur*; xxvii 446, *bag tsha*
viṣkadya, (moving rapidly), S 273, *rnam-par mnan ciṅ* (cr. to P 71, ava-skandakena)
vi-ṣkambhayati, obstruct (trsl. get rid of), A xvii 337, *bsal-ba mnan-par*
vi-ṣṭhā, absence of a discontinuous existent, AA i 28, *gnas bral*
viṣṭhitam, discontinuous, A i 7, P 124=S iv 504, P 330b; stood apart, A ii 38, *mi mthun-par gnas-pa*
viṣṭhiti, instability, P 235
vi-saṃ-yukta; *mi ldan-pa*; disjoined, P 121; P 164=S 1257*; 207; 225=S 1473*; dissociated, Su vii 109b
visaṃyujyate, is disjoined, P 56=S 261

visaṃyoga, disjoining from, Su iii 25b, *'bral-ba*

visaṃyojayati, disunite, Su iii 27a, *kun-tu mi sbyor-bar byed-pa*

vi-saṃ-vādayati : go back on, A xxviii 460, *slu-bar 'gyur-ba,* praṇidhāṇam: anuttara-bodhi-viṣaye pravṛtta-praṇidhāṇam H; Ad f. 233b, *'gyur-ba mi slu mod-kyi;* Sa 38a; Su i 15a; iv 59a, *slu'o* (Lit.: break one's word or promise)

vi-saṃ-krāmati, fails to transmigrate, Sa 214

vi-saṃdhi, decomposition, Su iv 47b, *mtshams sbyar-ba ma lags-pa*

vi-sarati, disconnect, P 45; S 139 (P–), *'gro-ba med do/rnam-par grol-ba med do?*

vi-sarjanā, answer, Su v 60b, *lan 'debs-pa*

visarjayati, replies, A xix 359, 360, xx 379, 380; S vii 1324 (P–); Su i 4b; ii 20b, *lan 'debs śiṅ;* get rid of, A xxviii 472, *rnam-par spoṅ-bar 'gyur ro,* P 535; answer, Su v 61b, *lan gdab-pa*

(praśnaṃ)visarjayati, reply to the question, Su i 4b

vi-sāmagrī, discord, A xi 243; 244, *tshogs-pa daṅ bral-ba* (the version quoted, Si 49, 18, has vidhuratā, "dissension" at p. 243); Su iii 36b, *ma tshogs-pa.*-Opposite: concord. DaBhu 60: sāmagryāḥ saṃskṛtaṃ pravartate; visāmagryā na pravartate.

(anyo'nyaṃ)visāmagrī, mutual discord, A xi 233, *(phan-tshun)tshogs-pa daṅ mi mthun-pa(r 'gyur)*

visāmagryāṃ saṃvartate, prevents co-operation, A xi 248, *tshogs-pa daṅ mi ldan-par 'gyur-ba*

vi-sīdati, is cast down, A vi 167, x 209, 226, xxvii 446

vi-sṛjati, get rid of, A xxviii 472

vi-stara, prosperity-promoting, Adhy. 9, *rgyas-pa;* in detail, AA ii 4, v 26, *rgyas-par*

vistareṇa, in (full) detail, A i 7, x 228, xxvii 452; P 31=S 100, 123, 226; Ad f. 247a, *rgyas-pa;* Sv, *rgya cher;* in its full extent, A xxviii 459, *rgyas-par;* in breadth, A xxx 485; in extenso, Sa 38a; in greater detail, Ad f. 231b, *rgya-cher*

vistīrṇa, expanded, P 330a

vi-spandita ; *rnam-par gYo-ba;* restless, P 21=S 67*; throbbing, A xxv 428, Ad f. 225b*

vi-smarati, forget, A xxii 404, *rjed do*

vismārayati, allow to be forgotten, A xxviii 460, *brjed-par byas na,*= amanasikāraḥ H

vi-smīyate, surprise, AA v 20, *mtshar-du brtsis*

vi-hanyate, to resist(?), A xvii 331, *ñon moṅs so*

vihanyamāna, doomed to death, A xxiii 403, *rnam-par ñams-pa*

vi-haraṇa, roaming in(?), A xxvii 449, prajñāpāramitā-°-guṇair

viharati, dwell, A—, e. g. i 28, viii 198, x 218; xi 247, *'dug-pa*; xii 274, xvii 332, 334–5, xviii 344, 350, xxi 392, xxii 401–2; R xxi 5, *gnas byed ciṅ*; xxix 1, *gnas byed*, 3, *gnas-nas*

vi-hāyasam, in the air, A xxxi 518; into the intermediate space, P 97

vihāyasā, through the air, A iii 79,=ākāśena H; P 535, *mkha'-la*

vihāyasi, in the air, A xix 366, xxi 393, xxx 508

vi-hāra; *gnas-pa*; dwelling, A i 31–2, ii 38, ix 207, xvii 335, xviii 344, xxii 401, xxiv 416, 418, xxvii 449 sq., 456; R xxvii 6*; P 60=S 266, yoga; AA iv 20*, 50*

vihārin, dweller, A xviii 344, xxi 392, xxix 477; V 9; one who dwells, P 123

vi-hiṃsā, harming, A xxxi 520; P 165=S 1258, x 1464(P–), *'tshe-ba*; P 170=S, *gtse-ba*

vi-hīna, deficient, R xiv 6, *rnam-par ñams*; xiv 8, *med*; Su iv 55a, *rab-tu ñams-pa*; failed in, Ad f. 245a

vi-heṭhaka, one who harms, A iii 88

viheṭhanā, hurting, A iii 78

viheṭhanā-abhiprāya, intent on hurting, A xxiv 417, *'tshe-bar sems śiṅ*; attempts to hurt, Ad 223a, b, *tho 'tsham-pas*; *tho 'tsham-pa'i bsam-pas*

viheṭhaya, hurt, A xxviii 472

viheṭhayati, hurt, A iii 56; P 27=S 81

viheṭhām upasaṃharati, thinks how he can hurt, A xxiv 416, *'tshe-bar byed de*

viheṭhita, one who torments, Ad f. 216b, *gtses-par gyur-pa*

vīkṣati, behold, R x 8, Tib: *skyed-pa*

vīkṣiṣīran, have been able to behold, AA i 1, *mthoṅ 'gyur(phyir)*

vīṇā, boogharp, A xxxi 515

vīta-doṣa, without hate, A xii 261, P 85

vīta-moha, without delusion, A xii 262, P 85

vīta-rāga, without greed, A xii 261, P 85; free from greed, V 9d, *'dod-chags daṅ bral-ba*

vītarāga-bhūmi, stage of turning away from passion, P 225=S x 1473, *'dod-chags daṅ bral-ba'i sa*; P 230

vīthī, road, A xvii 335

vīpāku, reward, R xxxi 14, *rnam-par smin(-la)*

vīra, champion, R xx 3, *rtul phod*

vīrya, vigour, A xiv 287,=kuśala-utsāhaḥ H, xxiii 413; AA i 57, iv 33, *brtson 'grus*; V 30; vigorous pursuit, AA i 51, *brtson*

vīrya-pāramitā, perfection of vigour, R xxix 11, *brtson-'grus pha-rol phyin(-la)*

vīrya-(a)sraṃsanatā, indefatigability, P 176=S 1303

vīryavat, vigorous, Su i 5b

vukka, kidney, P 205=S 1430

vusamuṣṭita, (?), S 82(P-)

vṛka, wolf, P 206

vṛkṣa; *śiṅ*; tree, R iv 6*, xix 3*, xxviii 3*; S 82 (P-); x 1471-2*

vṛkṣa-mūla-gata, at the foot of a tree, A iii 50

vṛkṣa-mūlika, one who dwells at the foot of a tree, A xxi 387, *śiṅ druṅ(s)-pa*, Ad-T LV 307a

vṛṇīṣva, choose!, A xxx 500

vṛtta, (well) rounded, AA viii 15, 21, 25, 28, *zlum*; P 533b, 534b, 535a; not trsl. P 235; conduct, P 534b, *tshul*

vṛtta-parimaṇḍala, well-rounded P 533b, *zlum(shiṅ)*

vṛttatā, well rounded, AA viii 22, *'khril bag-chags*

vṛtti, the action which works for, AA i 38, *rtsol-ba*

vṛttimat, which reaches, AA iv 21, *'jug*

vṛddha, advanced in years, A xiv 290

vṛddhatva, growth, A xi 234, Tib. *saṅs-rgyas ñid*

vṛddhi; *'phel-ba*; growth, A x 219*, xviii 348-9; R v 8*, x 9*, xxviii 3, 5; Ad f. 257b*, P 328b*; Sa 202, 38a; AA iv 56, *'phel*; increase, A viii 196, R ii 8*, P 173, 230, 235

vṛścika, scorpion, P 244b

vṛṣabha, virile man, A xvii 333 (puruṣa-+); lordly bull, P 535a

vṛṣabhi, majestic man, R xvii 4, *khyu mchog*

vṛṣabhitā, manliness, A xv 432, *khyu mchog-tu 'gyur-ba*
vṛṣ-ṭi, rain, A vi 137; Su ii 21b, 22a
Vṛhatphalā, Ad f. 222b, 230b, *'bras-bu che-ba rnams*
vega, impact, V 14a
veṇu, bamboo(s), P 39; 289, veṇu-vana
veṇu-kāra, juggler, Su ii 23a, *sgyu-ma mkhan,* P-ND-147b (or: bamboo-worker ?)
Veṇu-vana, Bamboo Grove, Su i 2b
vedaka, feeler, A xxviii 470, P 237; Su iii 30a, *tshor-ba-po*; the one who experiences, AA iii 10, *śes byed*
vedanā, feeling,—; pain, R x 8, *sdug bsṅal*
vedanā-bahula, has many pains, A x 218, *sdug-bsṅal maṅ-ba*
vedanāttamanā, oppressed by painful feelings, Su vi 90b=Skrt. vedanārtamanā, Pali: vedanāṭṭamanā
vedayati, feels, P 45=S 139; P 170
vedayate, be aware of, A iii 59; make known, A vii 178, *rig-par(mi) byed*
vedayita(m), feeling (=felt ?), P 104
vedayitā, feeling, Su iii 30a, *tshor-bar byed-du 'jug-pa*; vii 98a
vedayitṛ, one who feels, Su iv 41a, *tshor-bar byed-pa-po*
vedāmi, I know, P 139=S v 754
vedayitavya(m); *rig-par bya-ba*;—; knows, A x 216, *'tshal-ba bgyi'o*
vedmi, I know, A xix 360
vedya, accessible to experience, AA iv 24, *rig-bya*
vedyate, is to be pierced, Su i 8b; get pierced, Su i 8b
vedha, piercing, Su vii 109b
vedhate: quake, A xvi 309, xxxi 516, P 8
vedhanā, penetration, Su vii 109b
velā, occasion, A ii 41, xvi 309, xxii 402-3, xxviii 457, 464a; P 91
veṣa, guise, A xi 249, *cha-byad-du*; disguise, A xvii 328, 331, 337, 338; xxi 386, *cha-byad-du*; 394, *cha-byad-du bcos-par*
veṣeṇa, in the guise of, P 158; Ad f. 216b, *cha-byad*; f. 217a *cha-byad-du bsgyur ciṅ*
veṣṭ-ate (adhimātram), is (all) twisted, A x 218, *bskyod na,* aṅgavijṛmbhaṇād H; cf. ceṣṭate
veṣṭayati, wrap, A iv 97, *dkris*

vai, just, AA iii 7,-

vaikalya, incompleteness, AA v 10, *rnam-pa ma tshaṅ*; deficiency, P 562; see: smṛti-

Vaijayanta, palace of Śakra, A xi 236–7, *rnam-par rgyal-ba*

vaijayanti, ensign, Sa 31a; streamer, P 11, 96

vaiḍūrya, Vaidurya, or, lapislazuli; A xxx 488, 506; R xxxi 17, *bai-dū-rya*; P 23, 28, 95, 187, 263–4; Su ii 23a

vaiḍūrya-maya, made of Vaidurya, P 225=S x 1472, *bai-dū-rya 'dug-pa yin*; made of lapis lazuli, P 187

vaidya, physician, A xxx 490; R xxi 1, *sman-pa*; Su i 9b

vaidyottama, the supreme physician, R xxxii 6, *sman-pa'i mchog (gyur-pas)*

vainayika, one to be disciplined, A xxvii 445, *gdul-bar bya-ba*; P 248

vainayika-vivikta-svabhāva, his own-being is isolated from the need for discipline, A xv 299, *'dul-ba-las byuṅ-ba dben-pa'i raṅ-bshin*, H: vinīyate 'neneti vinayo dharmadhātuḥ, tat-prabhavaḥ, vipakṣavivekād 'viviktāḥ' 'svabhāvo yeṣāṃ te yathoktāḥ (+more about svabhāvas)

vaipākika, produced by the maturation of actions, P 552

vaipulya, Expanded Text(s), P 31=S 100; 158; 218=S x 1460, *śin-tu rgya(s?)-pa*; Ad f. 258a, *śin-tu rgyas-pa'i sde*; abundance, AA viii 11, *rgya che*

vaipulyatā, abundance, Sa 38a

vaipulyena, in abundance, A xix 357

vaimanasya, agitation, Su vi 91a

vaiyarthya, no need for, AA ii 6, *mi dgos-pa*

vaiyāvṛtti: Service, P 30, vaiyāvṛtya=S 96, ed. airyāpatha, but Tib. *rim-gro (las)*; P 165=S 1258, *ñams-su blaṅ-ba*

Vairocana, name of a Buddha, Adhy. 1, 2, 14, *rnam-par snaṅ-mdzad*; 12, *thams-cad-pa rnam-par snaṅ-mdzad (pa)*

vairocano, like the shining sun, P 200(28)=S(41), *rnam-par snaṅ-ba*

vaiśāradya, self-confidence, A xxii 408, P 211; ground of self-confidence, A i 9, vi 136, viii 194, xi 207; S 1473, AA viii 4, *mi 'jigs-pa*

vaistārika, extensive, A xxviii 458, *rgyas-pa*; widespread, A v 103; x 225–6, *char rgyas-par*

vaistārikaṃ karoti, spread far and wide, Su vii 113a

vaihāyasa(m), into the air, A xx 381; Ad f. 215b, *nam-mkha'-la*

vyakta, handsome, Su i 9b

vyañjana, letter, A v 112; xxviii 461, *gsal byed*; xxx 491; verbal expression, AA iii 15, *miṅ,* P 584b; minor characteristic, AA viii 12, *dpe-byad*; method, Ad f. 249a, *tshig-'bru*

vyañjana-kāya, body of letters, A xxviii 467

vyañjanatas, according to its method, Ad f. 233b, *tshul-nas*

vyañjanatā, genitals, AA viii 23, *mtshan*

vy-atikrama, transcending, AA v 25, *rgyal-nas*

vyatikrāmati, transgress against, A i 25; P 243

vyatikrānta, transcended, Su i 7b

vyatibheda, distinction, AA viii 40, *tha-dad*

vyatireka, exclusion, P 115

vyatirikta, separate from, P 57=S 262

vyatirekī-karoti, set apart, S 265,=P 59, viviktīkaroti

vyativartate, depart from, A i 31; xv 298,=atikrāmati H; P 203 (108)= S (151), *(las)phyir mi ldog-pa ste* (S ed. vivardhate); P 538 *'da'o*; stray away from, S 1451 (P–), *'da'-ba*

vyativṛtta, passed beyond, A xxxi 512; cf. jāti-v.

vyatyasta, see: priyāpriya-v.

vy-adhvan, bad road, A xiv 286, *lam*

vy-antī-karoti, seeks deliverance from (' make an end to '), A xviii 343, *mthar 'byin-par byed*

vyapadiśati, describe, P 244

vyapadiśyate, is conventionally expressed, P 101=S 333, vyavahriyate; describes, P 253B

vy-apa-ropayati, rob of, A xix 362, jīvitād, *gcod,* P–T 316

vy-apa-āśrayate, puts his trust in, A xvii 324, *rten*

vy-aya, passing away, A i 7=S iv 504; A xv 303; cf. A i 27; S=P 168, nirodho, *'jig-pa* (S ed. vyāyā?); Ad f. 232a, *'jig-pa*; P 253, 255, 258, 536 (see: sarva-); fall, AA i 28, *'god*

vyaya-dharmin, subject to passing away, Su iii 28b, *'jig-pa'i chos-can*

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vy-ava-lokanatā, surveying, Ad f. 237a, *rnam-par lta-ba*

vyavalokanā, surveying, A xxviii 460 (pratītyasamutpādam), *rnam-par lta-ba*

vyavalokano, it surveys, A xxx 490

vyavalokayati, behold, A iii 76–7(cittāni),; x 225, Tathāgatena, *rnam-par gzigs so*; xx 380, sarvadharmā, *yaṅ-dag-par lta shiṅ*; Ad 215a, *lta*; survey, A iii 55, cittāni=jñāsyati H; x 228, cittam; xvi 322, pratītyasamutpādo; xxii 403, *bltas-pa,* divyena cakṣuṣā . . . sattvān; xxviii 469–70; P 5; 6, divyena cakṣuṣā sarvalokadhātum; Hr, *rnam-par blta'o*; consider, Hr, *rnam-par* (*b*)*lta-ba*; look down on, A xvii 323, kṛtākṛtāni; look down from on high, Hr, look down *rnam-par lta shiṅ*

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vyākṛti, prediction, AA i 32, *luṅ ston-pa*; iv 9, *luṅ bstan*

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vyāḍa, beast of prey, A xi 247, *gcan gzan*

vyāḍa-kāntāra, wild place with beasts of prey, A xi 247, *gcan-gzan-gyi dgon-pa*

vyāḍa-kāntāra-madhyagata, gets into a wilderness infested with wild beasts, A xix 361, *gcan-gzaṇ-gyi dgon-pa'i naṅ-du soṅ na*

vyāḍa-mṛgā, wild beasts, A xx 381, *gcan-gzan*; beasts of prey, antelopes, A xxi 393, *gcan-gzan daṅ ri-dvags*; ferocious wild animals, Ad f. 215b, *gcan-gzan gdug-pa*; beasts of prey, deer, Ad 218a, *gdug-pa daṅ, ri-dvags daṅ*

vyāḍa-sarīsṛpa-kāntāra-madhayagata, be in the middle of a wilderness infested with venomous vipers, A iii 76, *gdug-pa daṅ sdig-sbrul maṅ-po'i dgon-pa'i naṅ-du soṅ-ba*

vyāḍāvakīrṇa, infested with wild beasts, R xxi 6, *sbrul-gyis gaṅ-bar*

vyādhi; *nad*; disease, A iv 96, R xx 24*, S 107(P–), AA ii 4*, iii 14*, Su i 9b; sickness, A xix 364; illness, R viii 2*

vyādhi-kāntāra, district infested by epidemics, A xix 364

vyādhita, sick, P 534a, *na-ba(rnams-la)*

vyādhmātaka-, a swollen corpse, S 1258, *rnam-par bam-pa'i,*=P 165, ādhmātaka; P 206=S 1431 ·

vy-ā-padyate, exert oneself, A xix 362, atiśaya-vīrya-karaṇād H; feels ill-will, A xxiv 420, *gnod-par sems śiṅ,*=prahāra-niyamanāt H, 422

vyāpanna, angry, P 22(S–)

vyāpanna-citta, one who harbours ill-will in his heart, A xxv 427

vyāpāda; *gnod-pa*; ill will, A iii 53–4, xvii 325, xix 362, xxv 430; S x 1456* (P–), 1464* (P–); P 18(S–), 29=S 95*, 60=S 266, 73, 79; S 1258, *gnod sems*

vyāpāda-saṃjñā, perception of ill-will, V 14e, *gnod sems-kyi 'du-śes*

vyāpādati, (injure), A iii 56, *gnod-par bya-ba,*=vidveṣayitum H

vyāpārita, set to work, Su ii 24b, *gleṅs*

vyāpin, all-pervading, AA viii 14, *khyab-pa(r)*

vyāpti, pervasion, AA ii 1, *khyab-pa*

vy-ā-bādha, disturbing the peace of, A iii 55, *gnod-pa*; H: yasmāt prajñāpāramitāyāṃ maitry-ādi-pūrvakaṃ śikṣamāṇo na kasyacid vyāpāda-ādy-arthaṃ śikṣate. ato hiṃsā-adikasya-alpa-āyuṣkatva-ādi-hetor apanayanān mahā-vidyā-ādi-svabhāva-iti. na-ātma-vyābādhāya cetayata iti. māraṇa-ādi-nimittam ātmano na patate.

vyābādhyate, A xix 364, V. R. for bādhyate; P f. 229=S xviii 281a

vyāma, fathom, P 533b, *'dom(-du)*

vyāma-prabhā, halo around (extending for a fathom), A xx 381, *'od 'dom gaṅ-ba*; a halo extending for a fathom (round his body), Ad f. 215b, *'od 'dom,* P 325a

vyāma-prabhatā, splendour of a halo, A xxx 499; the splendid halo around us, A xxx 492

vyāmamātra, halo, P 505b

vy-ā-yacchati, struggle, A v 105, 125, xv 294, xviii 343, xix 363; xxii 408, *'bad na*; xxv 428, *'bad ciṅ*; Su ii 20a; makes an effort, P 207; exert oneself, P 61; Su iv 59a, *'bad-par bya'o*

vyāyacchamāna, when he struggles, Ad f. 221b, *brtson-pas*

vyāyata, broad, AA viii 11, *yaṅs*

vy-ā-yāma, effort, P 208; exertions, A xxxi 515

vy-ā-avalokita, beheld, A x 224, *rnam-par gzigs so*

vyāvṛtti, revulsion, AA iv 47, *ldog-pa*

vy-ā-harati, utter, A xxiii 415, *smra*; says, A x 216 *smra-ba*; speak, A xx 372

anu-vyāharaṇa, reply, A ii 41; use verbal expressions, Ad f. 252a, *brjod-par zad de*

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vyāhṛta, verbally expressed, Ad f. 252a, *brjod-pa mdzad*; expressed by words, Ad f. 262a, *'dog-par mdzad-kyi*

vyuttiṣṭhate, emerge (from), A xxx 492, 494, P 180, 265

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vyutthāpita, have made (to) emerge, P 186

vyutthāya, emerged from, A xvii 344, *bsheṅs-pa*; P 5, 70, 186; Hr, *bsheṅs te*

vyutthita, emerged, A ii 37, xx 381

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vyuparīkṣamāṇu, in the face of that discovery, R i 8, *ñe-bar brtags*

vyupaparīkṣitavya, (should investigate), S iv 613=pratyavekṣitavya, P 132

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vyupaśamayati, appease, P 502

vyusthito, emerged, R i 11, *laṅs,*=vyutthita

vyūha, array, A iii 78, *bkod-pa,*=samūhaḥ, mass, H; xxx 491, 506; P 199 (14), bala,=S(19), Ad: balavīryo; Su vi 93b; miraculous harmony, P 225=S x 1471, *rgyan*; harmony, P 202(83), eka–, =S(111), *gcig-tu rnam-par bkod-pa*; P 203(103), mahā–,=S(142) *rgyan*; (P 202(85)), eka-ākāra–, S, Ad om. vyūho; V 10b, 17g, kṣetra–; Sa 34a, ekavyūha nāma samādhi; display, P 187, cakravarti–, Su 112b

Vyūharāja, name of a Tathagata, P 92

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vyoma, space, AA iii 12, *mkha'*

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vrīhi, husked rice, P 205=S 1431

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śaṃsita, glorification, AA i 8, *bsṅags-pa*

śakata-cakra, cart wheel, A xxx 487

śak-uni, bird, A xvi 310, xx 374, P 83; P 160=S vii 1209, *bya*

śakuni-pada, footprints of a bird, Sa 39b

śak-ta, able, A xx 373

śakti, power, AA iv 12, *mthun*

śaknoti, can, A xvii 337; enables, P 185

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śaṅkita, apprehensive, R xxii 6, *dogs-pa*

śaṅkha, (conch) shell, A vi 137, P 23, 28, 95, 187, 263–4, 326a, 533b; Ad f. 226b, *duṅ*; Su ii 23a

śaṅkha-śila, (conch shell), A xxx 494 (whole list not trsl.; =iii 57)

śaṅkha-sannibha, like the colour of conch shells, P 207

śaṭha, dishonest, Su i 4b, vii 110b

śaṭhu, artfulness, R i 18, *sgyu*

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śama-abhikāṅkṣī, those who strive for calm, R xxxi 1, *shi-ba 'dod-rnams*

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śamatha-vipaśyanā-bhūmi, the stage where quietude and insight are in equilibrium, S x 1457(P–), 1469(=P 223), *shi gnas daṅ lhag mthoṅ-gi sa*

śamana, appeasing, AA viii 34, *shi-ba*

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śamayati, pacify, A xi 234

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śayāna, lies down, P 204=S 1428, *ñal*

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śarabha, some deer, P 533a, *rva rigs*

śarīra, relics, A iii 57, iv 94; R iv 2 (-i), *sku gduṅ*; body, A iii 55, 58, iv 94, 96, xii 270, xvii 326, xxx 503; P 101=S 333, ātmabhāva; AA iv 42, *lus*; Su i 13b; dead body, P 508–9

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śaśyate, recommend, AA iv 34, *bsṅags*

śastra, sword, A iii 57, 75; R iii 1, xxx 14, *mtshon*; P 188; Ad f. 242b, *mtshon cha*; 243b; Su vi 91b

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śākha-pattra-phala-puṣpa-upādu, (the arising of) branches, leaves, fruits and flowers, R v 5, *yal 'dab me-tog 'bras-bu ga-la 'byuṅ*

śāṭhya, deceit, A xxix 480, *gYo*

śātana, removal, AA ii 14, *sel*

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śānta; *shi-ba*; calmly quiet, A vi 149, 151; vii 177, kārya-sāmarthya-viraheṇa H, xii 276, xxvii 451; quieted, A ix 206*; quietude, R xx 7*; quiet calm, S 1411*(P–); calm quiet, A xv 296, 298; calm, R x 10*, xxvii 7*, xxix 8*; xviii 1, *rab shi-ba*; P-T 154, P 297b, 492; Adhy. 2*; peaceful calm, R vii 5*

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śānta-cittatā, (a mind completely pacified), S x 1457(P–), 1469(P–), *shi-ba'i sems*

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Śāriputra, name of a Disciple. A i 20, P 39, 93.–Speaks in A, P, Ad, Da, Hr, etc.–In S, Ad, Sa 192 as Śāradvatīputra

-śālin, in possession of, AA v 36, *sba-ba*

śāli, rice, P 39, S 1431, P 289 (śāli-vana)

śālikāde(s), rice etc., R xix 4, *sā lu la sogs*

śāśvata; *ther zug-pa*; eternal, A xii 269, xxviii 470*, P 232; S x 1466, *rtag-pa*; Su vi 84b*; eternalist views, S x 1466, -grāho; AA i 59, *rtag*

śāśvata-dṛṣṭi, view of eternity, A i 19, =asti yat svabhāvena tan na nāsti-iti H

śāśvata-padam, bears the track of eternity, Su vii 98a

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śāśvatatā, eternity, Su iii 30a, *rtag-pa*

śāśvatika, which makes eternal, P 294; Sa 33a, *rtag-par bgyid-pa*

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śāstṛ-saṃjñā, regard as the Teacher, P 219=S x 1461, *ston-pa'i 'du-śes-su byed-pa*: the notion that he is in the presence of the Teacher, Su vii 95a

śāstra, treatise, A xi 241, *bstan-bcos*; xvii 336, xx 371

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śikṣā-pati, preceptor, A xxx 493

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(**śikṣiṣyate,** P 183=S 1328, viśeṣyate,=vikṣipyate, P-Tib. *rnam-par gYeṅ-ba*, S-Tib. *rnam-par 'khrug ciṅ*,=vikupyate; trsl. undisturbed)

Śikhin, name of a Bodhisattva in the Buddhafield of Akṣobhya, A xxvii 449, *gtsug phud-can*, Ad f. 231a, *gtsug tor-can*

śibikā, palanquin, A xvii 335, *śi-bi-kā*

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śira-hasta-padā, head, hands and feet, R xxxi 9, *mgo daṅ rkaṅ lag*

śirā, vein, P 535a; AA viii 21, *rtsa*

śirogrīvā, above the neck, P 533a, Tib?

śilā, camphor, P 95, Su ii 23a; quartz, P 23, 28, 187, 263–4; crystal, P 326a

śilpa, crafts, P 534a, *bzo('i)*

śilpa-sthāna, craft, A xx 371, *bzo'i gnas*

śilpa-sthāna-karma-sthānāni, arts and professions, A xvii 327, *bzo'i gnas daṅ las-kyi gnas*

śivā, Bliss, R xix 2, *byaṅ-chub shi-ba*; xxii 13, xxxi 2, *shi-ba*; xxx 3,-

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śītī-bhavati, be cooled (down), A xx 382, *bsil-bar gyur cig*; Ad f. 216a, *bsil-ba*

śītī-bhūta, cool(ed), Su i 9a, vii 109b

śītībhūto viśalya, cool freedom from grief, Su i 9a

śīrṇa-parṇa-palāśa, leaves have withered away, A x 217, *yal-ga'i lo-ma rñiṅ-pa rnams lhags-pa las*

śīrṣa, head, R i 19, *mgo*

śīrṣaccheda, his head is about to be cut off, Ad f. 215b, *mgo gcod-pa*

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-śīlaḥ, see: vigraha-vivāda-

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śīla-brata-paramārśa, the contagion of mere rule and ritual, P 79; Ad 262a, *tshul-khrims daṅ brtul shugs mchog-tu 'dzin-pa*

śīla-maya, consisting in morality, A xxviii 464a

śīla-vipanna, one whose morality has gone wrong, Su i 4b; one who fails in his morality, P 508

śīla-sampanna, perfect in morality, Sa 217

śīla-skandha, mass of morality, A xxiii 412

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śuddhaka, one who is pure, A iv 11, *dag-pa*

śuddhatā, purity, A x 220; AA iv 61, viii 25, *dag-pa ñid*

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śudhyate, be cleansed, R xxii 7, *rnam dag gyur*

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śubhatā, pleasantness, Su iii 36b, *sdug-pa*

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śūnyatva, emptiness, AA—, *stoṅ-pa ñid*; the fact of emptiness, AA i 29, *stoṅ*

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śūraṅgama, heroic valour, P 198 (1)=S (1), *dpa'-bor 'gro-ba*

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śrāvaka-yānīya, one who belongs to the vehicle of the Disciples, Su ii 20a, b

śrāvaka-saṃgha, community of Disciples, P 34=S 113, *ñan-thos-kyi dge-'dun*

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śrī, splendour, A iii 90, P 243B; majestic, Sa 23b; brilliancy; P 10, majesty, P 234

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śruṇamāṇa, when he hears (learns), R x 6, 8, *ñan*

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samyaktva-niyata, destined for salvation, Ad f. 251a, *yaṅ-dag-pa ñid-du ṅes-pa*

samyaktva-niyāma, certainty to have got safely out of this world, A ii 33, =sva-śrāvaka-ādi-mārga H; certainty that he will win salvation by the methods appropriate to the Disciples, Ad f. 260b

samyaktva-niyāma(m) avakrānta, one who is certain that he has got safely out of this world, A ii 33, *yaṅ-dag-pa ñid-du ṅes-pa-la (shugs-pa)*

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sarva-kalpa-vikalpa-prahīṇatvāt, because he has forsaken all constructions and discriminations, A xxvi 442, *rtog-pa daṅ rnam-par rtog-pa thams-cad spaṅs-pa'i slad-du*

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sarvacetovaśitāparapāramiprāpta, in perfect control of their whole minds, Ad f. 235b, *sems thams-cad-kyi dbaṅ-gi dam-pa'i pha-rol-tu phyin-pa śa stag*

sarva-jña, all-knowing, A xxiii 413; R xvii 6, *kun mkhyen*

sarvajña-jñāna, cognition of the all-knowing, A i 8, 10–1, 16, iii 55, 58, iv 95, vi 136, vii 170, ix 207, x 210–1, xi 233, xii 254, xxii 408; P 20 =S 64, S 67 (P–), *thams-cad mkhyen-pa'i ye-śes*; P 76, 133; Sa 217, 40a; Su i 5a

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Sarva-tathāgata-cakra-antargata, name of a Buddha, Adhy. 8, *de-bshin gśegs-pa thams-cad-kyi 'khor-lo 'dus-pa*

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sarva-tyāga, renounce everything, AA i 58, *bdog-pa kun gtoṅ*

sarva-tra, always, A xx 372; everywhere, A i 9; xvi 310; R i 16, xx 18, *kun-la*; AA i 64, *thams-cad-la*; i 65, iv 21, *kun-tu*; at all times, A xvi 308; in every way, A xvii 331

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sarvatra-gāminī, which leads everwhere, P 210=S 1446

sarvatra-anugata, (which reaches) everywhere (correct trsl.), P 170=S vii 1264, *thams-cad-kyi rjes-su 'gro-ba*

Sarva-traidhātuka-adhipati, name of a Buddha, Adhy. 5, *khams-gsum thams-cad-kyi dbaṅ-po*

sarvathā; *rnam-pa kun-tu*; at all times, AA i 36*; (that) of all, AA ii 29*

sarvathā sarvataḥ sarvadā, everywhere and anywhere, A xix 363

Sarva-duṣṭa-vinaya-Śākyamuni, name of a Buddha, Adhy. 3, *ma ruṅs-pa thams-cad 'dul-ba Śākya thub-pa*

sarva-dharma-parama-pārami-prāpta, one who has attained to the highest perfection in all dharmas, Su i 5b

sarva-dharma-vaśitā, sovereignty over all dharmas, P 444

sarva-dharma-viṣaya-vaśavarttitā (anuprāptā), (reaches) the dominion over the range of all dharmas, Ad f. 264b, *chos thams-cad-kyi yul-la mṅa' brñes-par gyur*

sarva-dharma-śūnyatā, emptiness of all dharmas, S 137 (P–), P 197 (def.)

sarva-dharma-samatā, sameness of all dharmas, P 145; S 1452, but Ti: *thams-cad chos-ñid-kyis*=P 203, sarvaṃ taṃ dharmatayā

Sarva-dharma-samatā-pratiṣṭhita, name of a Buddha, Adhy. 11, *chos thams-cad-kyi mñam-pa ñid-la gnas-pa*

sarva-dharma-asattā, the non-beingness of all dharmas, Ad f. 244a, *chos thams-cad med-pa(r)*

sarva-dharma-aiśvarya-adhipati-vaśavartitā, control, sovereignty and over-lordship over all dharmas, Su vii 106a

sarva-pariphulla, in full bloom, Sa 28b

sarva-pariphullitā, blossoming out of everything, Sa 28b

Sarva-pūjā-vidhi-vistara-bhājana, name of a Buddha, Adhy. 9, *mchod-pa*

thams-cad-kyi cho-ga rgyas-pa'i snod(-kyis)

Sarva-māra-pramardin, name of a Bodhisattva, Adhy. 1, *bdud-kyi stobs thams-cad rab-tu 'joms-pa*

sarva-yānika, those who belong to all vehicles, Sa 34a

sarva-ratna-maya, consisting of all precious things, P 225=S x 1472, *rin-po che thams-cad las gyur-pa*

sarva-loka-anugraha, so that all the world might be helped, A xiv 235 (-āya)

sarva-loka-viśiṣṭa, the most distinguished in the whole world, A xxx 504

sarva-loka-abhyudgata, who has risen above the whole world, Su vii 108a

sarva-vāsana-anusandhi-kleśā, all defilements, and the residues relating to them, P 492

sarva-vikalpa-prahīṇa, has forsaken all discriminations, Ad f. 229a, *rnam-par rtog-pa thams-cad spaṅs*

Sarva-vinaya-samartha, name of a Buddha, Adhy. 10, *sems-can thams-cad 'dul nus-pa*

sarva-vyayopagatān upagacchata, may you come to the state which is free from all passing away, P 536, Tib: (*gi*) *byaṅ-ba'i raṅ-bshin thams-cad śes-par gyis śig*

sarvaśa sarvaṃ sarvathā sarvam, always and everywhere, P 523

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sarva-śikṣā-pāramitā, the perfection of all training, Ad f. 225a, *pha-rol-tu phyin-pa'i bslab-pa thams-cad-kyi pha-rol-tu phyin-pa*

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A xxv 426, *sems-can thams-cad las mṅon-par 'phags-pa*

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svataḥ saṃvidyamāna, his own, P 534a, *bdog ciṅ yod-pa*
sva-dharma, his own dharma, AA iv 20, *ñid-kyi chos*
sv-adhyālambita, carefully lifted up, A xiv 291
sva-puṇya, his own merit, P 220=S x 1464, *raṅ raṅ-gi bsod-nams*
svapna; *rmi-lam*; dream, A ix 205, xix 356, xxxi 514; P 101, 192; S iv 550; vii 1209*; AA v 1*, vii 5*
svapna-darśin, one who sees a dream, Su iv 37b, *rmi-lam rmis-pa*
svapna-antara, in a dream, AA v 1, *rmi-lam*
svapna-antara-gata, in his dream, A xvii 325, xix 356–7, xx 380, xxxi 513
svapnopama, like a dream, A xix 357, xxxi 514; AA vii 4, *rmi-lam 'dra*; similar to a dream, P 154
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sva-bhavana, his own realm, Su ii 21b
sva-bhāva, own-being, A i 10, iv 97, vi 150, 153, vii 171, ix 207, xii 256,

264, 267, xv 299, xix 354, xxii 405, xxix 476, 479, xxx 483, 490, 492, xxxi 513; S, AA—, *raṅ-bshin,* and *ṅo-bo-ñid*; P 136 (-abhāva), 137, 141; 222 (na saṃvidyate), 240 (nopalabhyate)

svabhāva-kuśala, skilful about the own-being, P 523

svabhāva-lakṣaṇa, the mark of (being) own-being, P 137

svabhāva-varṇa, colour, A iv 97, *raṅ-bshin-gyi mdog-tu*

svabhāva-virahita S 119(P–), *raṅ-bshin med-pa*

Svabhāva-śuddha, name of a Buddha, Adhy. 4, Tib: *ṅo-bo-ñid dag-pa'i chos-ñid thob-pa*

svabhāva-śūnya, empty in (their) own-being, Hr, *raṅ-bshin-gyis stoṅ-par*; S 129 (cf. P 40) (+aprakṛtika), P 262 (svabhāva-śūnya-utpādaṃ na icchāmi); Ad f. 243b

svabhāva-śūnyatā, emptiness of own-being, P 198 (def.); P 84–5; P 136 (rūpaṃ virahitaṃ rūpa-svabhāvena), P 138 (rūpaṃ śūnyaṃ rūpa-svabhāvena), P 227–9 (svapna-svabhāvaḥ svapna-svabhāvena śūnyaḥ), P 250 (nāma śūnyaṃ nāma-svabhāvena); own-being-emptiness, Adhy. 1, *ṅo-bo-ñid-kyis stoṅ-pa ñid-pa*

svabhāva-sarvākāra-parijñānatā, it comprehends all the modes of the own-being of all dharmas, A xi 207, *ṅo-bo-ñid-kyi rnam-pa thams-cad yoṅs-su mkhyen-pa*

svabhāva-anutpatti P 142

svabhāvaka, in its own-being, AA i 5, *raṅ-bshin (daṅ)*

svabhāvatā, own-beingness, A vi 140; P 239, +prakṛti-tathatā-lakṣaṇam

svabhāvatva, state of own-being, AA i 29, *raṅ-bshin*

svabhāvena śūnya, A xxx 483=tattvena-anutpanna H; P 38=S 118, *raṅ-bshin-gyis stoṅ* (bodhisattva and prajñāpāramitā); P 222, sarvadharmā

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abhāva-svabhāvatā P 144

māyā-darśana-svabhāva P 38

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sv-abhisambhava, easy to win, A xvi 314

svayam, (by) himself, A v 102-3, 112, vii 187, xvi 322, xvii 325, 329, xxi 389; S 1446; P 5, 72(S-); oneself, AA ii 16, iv 36, *bdag ñid*; on his own, A x 231, xxx 500; R xiv 9, *bdag ñid*, P 441

svayam eva, of their own accord; on their own, A x 230, *raṅ ñid*, P 304

svayaṃ-kārin, one who does everything by and for himself, P 323a

svayam-abhijñā, his own higher knowledge, A xxi 395, *raṅ-gi mṅon-par śes-pa(s)*

svayam-abhijñā-parākrama, the courageous advance towards their own higher knowledge, Ad 218b, *raṅ-gi mṅon-par śes-pas rtul-ba*

svayam-bodha, self-enlightenment, AA ii 6, *bdag ñid rtogs-pa*

svayam-bhū, Self-existent, A ix 207; R xxviii 7, *raṅ 'byuṅ*; Su ii 22b

svayambhū-jñāna, cognition of the Self-existent, A iii 74, xxi 385; AA i 42, ii 6, *raṅ 'byuṅ*; Su i 5a, ii 24a

svayambhū-dharmā, dharmas of the Self-existent, A xxvi 434; Ad f. 227a, *raṅ byuṅ-gi chos*

svayambhū-parṣat, an assembly of the Self-existent, Su ii 24a

svayambhūtva, the state of the Self-existent, A xxii 401; self-existence, A xiii 277

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svaratva, voice, P 533b, *gsuṅ*

svarga, heaven, Sa 225; life in the heavens, A xi 246, *mtho ris*

svarga-loka, Heaven, P 87

svargopaga, one who goes to heaven, A xvii 328

svargopapatti, rebirth in heaven, A xxvi 437, *mtho-ris-su skye-ba*; Su vii 103b

svargopapattaye, something that conduces to rebirth in heaven, P 524, *mtho-ris-su skye-ba'i rgyu*

sv-artha, good in sense, P 218=S x 1460, *don bzaṅ-po*

sva-lakṣaṇa, own-mark, S—, *raṅ-gi mtshan-ñid*

svalakṣaṇa-śūnya, empty of own-marks, A xvii 331; P 134; 169=S, *raṅ-gi mtshan-ñid-kyis stoṅ-pa*, P 208

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sv-alpa-akṣara, in a few words, Sv, *yi-ge ñuṅ-du*

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sv-astika, Svastika, AA viii 32, *bkra-śis*

svastinā, safely, A xiv 286, xx 372–3

sv-ākoṭita, A xiv 289

sv-ākhyāta, well-taught, A vii 183, *legs-par gsuṅs-pa*; viii 190; P 265a, 276a, 284

sva-ātmabhāva, its own body, AA i 65, *bdag-gi ṅo-bo*

svāda, taste, A vi 151

svādanīya, eatable, A xxx 504

svādhīna, a private (Nirvana) of his own, A xv 293, *raṅ dbaṅ-du gyur-pa lags kyaṅ*

svādhyāyati, repeat, A iii 53, 55, 72, 76–7, 85, v 102, ix 201–2, x 208–9, 214, xi 240; xii 254; xxii 398, *kha-ton-du* (*bya*); xxx 489; Sa 31a; H 194: pūrva-rātra-ādi-karaṇāt H

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svābhāvya, state of own-being, AA i 29, *raṅ-bshin*; i 33, *ṅo-bo*

svāmika, master, R xxix 12, *rje-bo*

svāmin, master, A xi 234, *jo-bo*

svārthayogam anuyukta, devotes himself to his own welfare, Ad f. 218b, *raṅ-gi don sbyar-ba-la rjes-su brtson-par bya'o*

svāsanaṃ karoti, comfort, A xxx 492

sveda, sweat, P 205=S 1430

H

ha, R xxv 4, *'dir*; xxvi 8, Tib. –; =iha

haṃsa-rāja, the royal goose, P 533a, *ṅaṅ-pa'i rgyal-po*

haṃsa-vikrānta-gāmin, one who moves in the manner of a goose, P 535a, *ṅaṅ pa'i stabs-su bshud-pa yin*

hata, killed, A i 21, xix 357

hata-saṃjñā, conscious notion that he wants to kill someone, A xix 357

hanu, jaws, AA viii 16, *'gram-pa*

harati, take away, A xix 362; remove, R i 25, *spaṅ*; kills, Ad f. 240a, *phrogs so*

hari, lion, AA viii 15, *seṅ-ge'i 'dra*

harṣita-cittaḥ, delighted, A xxiv 418, *sems tshim-par gyur-la*

hasan, laughing, A xi 232, *rgod-pa,* P 315b

hasta, hand, P 160; AA viii 13, *phyag*

hastaṃ gacchati, get hold of, Su vii 104b; falls into the hands of, Su vii 105a

hasta-gata, got into the hands of, P 154, 157

hastagatā bhavati, comes into the hands of, Su vii 105a

hasta-pāda-tale, on the soles of the feet and on the palms of the hands, P 533a, *phyag daṅ shabs-kyi mthil-la*

hasta-prāpta, taken in hand by, R x 7, *lag thob-pa*

hasta-aṅguli, fingers, P 6

hastin, elephant, R xi 4, *glaṅ-po*; A xi 235, 242, Ad f. 229a, *glaṅ-po che*

hasti-pada, elephant's foot, R xi 4, *glaṅ-po'i rjes*

hasti-ratna, treasure of the Elephant, Su ii 22b

-hā, those who have forsaken, AA i 24, *bcom*

hāna, forsaking, AA ii 8, *spoṅ*; ii 29, *ñams*; loss, AA iv 42, *'joms-pa*

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hās-ya, joke, A xi 241, *bshad gad*

hita; *phan-pa*; welfare, Su i 3b; weal, A x 219, xvii 325, xx 373; Sv*; benefit, A ix 202, xii 255, xv 293, xxvi 435, xxviii 466; R xxxi 1, *phan phyir*; AA iv 27*, viii 35*; Adhy. 14*; help, AA viii 9*; not trsl. A iii 84

hita-citta, his mind is interested only in the welfare (of all beings), A

xvii 332; with a thought of benevolence, R xvi 6, *phan-pa'i sems*; a mind which is well-disposed, A xvi 321

hitaṃ-kara, one who brings benefit, R xxvii 9, *phan mdzad*; one who bestows benefits, R xxx 7, *phan-pa mdzad-pa*; act for the weal, R xxxi 3, *phan byed (rnams-kyi)*

hita-vacana, he only says what is beneficial, A xvii 326, *phan-pa'i tshig daṅ ldan-par*

hita-vastutā, supply (beings) with beneficial things, P 214=S x 1454, *phan-pa'i dṅos-po,* P 217(S–)

hita-vastutva, supplying with beneficial things, AA i 48, *phan-pa'i dṅos ñid*

hita-vipāka, not trsl., A xi 239, *shu na phan-pa*

hita-sānukampa, pity and concern for the welfare of others, R iii 6, *phan daṅ sñiṅ-brtser bcas-pa*

hita-sukha, benefit and ease, P 95

hita-sukha-citta, a thought which is directed towards the benefit and ease, P 171=S vii 1265, *phan-pa daṅ bde-ba'i sems,*=Ad, hita-kṛpā-°

hita-anukampī, benevolent and compassionate, R xv 7, *phan mdzad brtser ldan*; R xx 24, *phan daṅ sñiṅ-brtser ldan-pa*

hitaiṣitā, solicitude, A vi 136; xxviii 462, *phan-par sems-pa*

hitaiṣin, solicitous, Su vii 103b

hitopasaṃhāra, to provide what is beneficial, S 1411 (P–), *phan-pa bsgrub-pa*

hitva, having left, R xi 6, *bor*

hiraṇā, gold(?), R xxxi 10, *de-tshe phyi-rol*(?)

hiraṇya, (coined gold), A xxx 501

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hīna-karma-seva, addicted to low deeds, A xxv 426

hīna-kula, low-class family, P 118=S 485

hīna-gati, inferior destiny, Ad f. 254b, *dman-pa'i 'gro-ba*

hīna-jātika, low-class, A xxv 426

hīna-prajña, one who has an inferior kind of wisdom, A viii 185; one who has inferior wisdom, A iii 61

hīna-bhāgīya, what lowers, Su iv 59b, *'bri-ba-la brten-pa*

hīna-yāna, inferior vehicle, A xi 238, *theg-pa dman-pa*

hīna-vīrya, (of) inferior (in) vigour, A iii 61=P-ND-144a; Ad f. 247b, *brtson-'grus shan-pa*; of small vigour, A viii 186; below the mark in vigour, A xvi 313

hīna-sattva, inferior being, A iii 61=P-ND-144a; xxv 426; *sems stobs shan-pa*; 428; Ad f. 225a, *sems-can dman-pa*

hīna-aṅga, with tiny limbs, A xxv 427, *yan-lag ñams-pa*, P 293a

hīna-adhimuktika, of inferior resolve, A xvi 313; P-ND-144a; V 15b, *dman-pa-la mos-pa*; Su i 4b, ii 21a, 22b; one who has inferior intentions, A iii 61

hīnatā, inferiority, Sa 204-5

hīnendriya, cripple, P 9; of inferior faculties, A xxv 427, *dbaṅ-po ñams-pa*

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hrīmat, modest, P 213=S 1453, *dga'-ba daṅ ldan*

hrīr-apatrāpya, sense of shame and dread of blame, P 219=S x 1462, *ṅo tsha śes shiṅ khrel yod-pa*; S 1453 (P-), *khrel yod-pa daṅ ṅo-tsha*

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